



Progress, the Universal Law of Nature; Thought, the Solvent of Her Problems.

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## OUR ECLECTIC MAGAZINE

THE CREAM OF  
FOREIGN EXCHANGES

THOUGHTS FROM FOREIGN EXCHANGES.

They Will Prove An Intellectual Feast!

And Bring Our Readers in Touch With the Old World

They Will Give You a Comprehensive View of Spiritualism.

You Will Thank The Progressive Thinker for its Eclectic Magazine.

Seven Solid Pages Made Up of the Cream of Foreign Literature

### PSYCHOGRAPHY.

Direct Spirit Writing Ex-

plained.

A Chapter from "Psychography,"

Fred Evans, Medium.

The illustration and the article

which we copy from a new and

handsome volume just published at San

Francisco. It is, as claimed, perhaps

the largest and most intellectual mes-

sage ever given in modern times by the

same means. That such an essay can be

written on slates without the interven-

tion of a human hand is unquestionably

a striking testimony in favor of spirit

action in the affairs of earth. We use

the good old term "direct spirit writ-

ing," as wholly in harmony with the ex-

planation of the controlling spirit, John

Gray. It is incorrect to call it inde-

pendent, for the spirit is dependent on

the medium and other conditions for the

result sought. We have for many years

used the term direct, because the writing

is produced by direct action of the spirit

through the nerve fluids or psychop-

lasm of the medium. Psychography is

equally inappropriate, and to call it

psychic power is to beat about the bush

in a way that is unworthy of such stu-

pendous and self-evidently spiritual

facts. But "high-kick" is the folly of

present-day folly-osophers, leading the

reader as far away from the truth as

words intended to hide the truth are en-

abled to go. We wonder at Evans, Owen

& Co. stooping to this husky

verbiage. If it is spirit action, truth-

fully and manfully say so; if it is not,

then burn the book, and have done with

the whole thing.

First, Mr. Owen, who compiled the

book, gives an introductory considera-

tion to the subject. After which he

tells how he obtained the message

which follows, written on fourteen

slates, which lay in full view, in the

space of fifteen minutes. The chapter

forms an interesting study, and we quote

freely, hoping it will induce many of

our readers to procure the book, which

contains many illustrations. We have

full confidence in the genuineness of the

manifestations described and illus-

trated:

"HOW THE WRITING IS DONE.

"In our many and varied experiments

in psychography with Mr. Evans, and

also with other mediums for the same

phase, we have never been able to

clearly understand the precise methods

employed by the spirits to produce the

writing. We say methods, for we are

sure that all do not write in the same

way; nor do the same spirits at all times

produce the writing exactly alike. And

then it is difficult for the mortal mind to

understand spiritual things. The con-

ditions on the spirit side of life are

very different from those of the mor-

tal. We know that the writing is done,

but how it is done can only, or to a large

extent, be a matter of theory and spec-

ulation. We know but precious little of

spirit chemistry, or spirit magnetism,

or how an intelligent will can master

the physical conditions necessary to pro-

duce the writing. We know that a

medium is necessary, a person with a

peculiar aura or magnetic force, but

wherein this force or aura differs from

that of other persons, we are at sea.

Not until the scales of mortality shall

have fallen from our own eyes, and we

see things in that better light, the light

of the spirit, shall we be able probably

to know much more about it than we do

at present. And yet there is really

nothing more mysterious in spirit writ-

ing than there is in transmitting mes-

sages across continents and under oceans

on the earth plane. Each is produced

in accordance with certain laws which

are as mysterious as the law of growth

or pulsation.

"Now, the writing is not produced

either by personal contact of the me-

dium or his spirit friends. Everything

done in the Spirit-world is governed by

a natural law, and it would be an un-

natural law that would permit a materi-

alized hand to go between the surfaces

of slates one-sixteenth of an inch apart,

and grasp a pencil with which to write.

The principal methods that we use to

transmit messages are by a law that is

beginning to be well known and under-

stood by you mortals of earth, viz.,

electricity and magnetism. Psychog-

raphy is produced exactly as telegraphic

messages are produced. Let me explain:

Suppose A, in New York, wishes to send

a message by telegraph to B, in San

Francisco. Is it necessary for him to

come to San Francisco to do so? Cer-

tainly not; he merely operates on his

key in New York, and every letter or

sound is reproduced in San Francisco.

Suppose I wish to send a message by

psychography. I write on slate A (see

diagram) in the Spirit-world. The me-

dium being a sensitive, I establish a

circuit or current C (we need no wires

to conduct the current, and in the near

future you mortals will learn to dispense

with them), to and through the me-

dium D to your mundane slate B, so

that every movement made by us on the

spirit slate is responded to by the pencil

on the mundane slate, and is repro-

duced. So you see we use the medium

for a battery, and your earth-plane for a

ground, to establish our circuit.

"We also have other methods of pro-

ducing the writing, etc. One of them

is by transference, that is to say that

we can prepare sufficient writing or pic-

tures in the Spirit-world to fill the

surface of the medium's slate, and then

transfer it instantaneously upon said

slate (one example of this kind was pro-

duced through this medium in the pre-

sence of Professor A. R. Wallace). To

produce this manifestation, we must

first thoroughly sensitize the slate to be

operated upon, and disintegrate the pen-

cil into fine powder, and precipitate it

evenly over the surface of the slate. The

transfer is made somewhat similar to

photography. The color writing is pro-

duced through somewhat the same

method, except that the color matter is

procured on your earth-plane, and

brought into the room and on the slates

in almost invisible dust or powder, and

precipitated on the slates the same as

the former. These latter methods are

much more difficult to produce, and

better conditions are required. It is

also indispensable to have the medium

in a healthy state, free from all mundane

worry and annoyance, with pleasant

surroundings, and everything that is

possible to make him happy, harmonious

and contented. This is important, and

good mediums for this phase should not

be overlooked, but should be carefully

protected by those who value the evi-

dence obtained through their medium-

ship.

"As a parting word to investigators, I

would recommend that they approach

the medium for investigation in a

pleasant, harmonious manner, with

their eyes wide open. In doubt, and

they will win the medium's sympathy,

and thus make conditions which will

insure good results; instead of as is the

case with many who, with loud voices,

while admitting they have never sat

with the medium, proclaim their belief

that the manifestations they expect to

receive will be all fraudulent. I sup-

pose it is human nature for all to rebel

at insults and aspersions against their

honesty, and especially is it the case

when the attack is made by parties who

admit that they have never given them

cause for these cruel charges. A me-

dium being more sensitive than the

ordinary run of mortals, feels these in-

sults more than they, and the result is

that the possibility of a satisfactory

seance is spoiled by the rebellious state

of the medium. Yours in aid to the

knowledge of a future life.—John Gray,

Medium and Daybreak, London.

There are 3,980 miles of electric rail-

road in this country.

The first iron bridge was set up in Mas-

sachusetts in 1602.

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## CHRIST THE SUN.

## An Entirely New Version.

Thoughts for the Scholar to Consider.

Tracing religion back as far as we possess materials for so doing, Phallic worship, in which the sexual organs formed the leading symbols, appears to be the most ancient, and this in the course of time merged into the astronomical religion.

The sun, it must be admitted, is the best emblem that man possesses of divinity, as it is that which supplies "that light that lighteth every man that cometh into the world." It is this great orb that shines upon every nation, savage and civilized, that supplies those fruit-tifying rays that give food to all—to the just and to the unjust; it may, therefore, be truly said to be no respecter of persons. The sun also is the best symbol for that everlasting truth which will, in time, enable man to walk uprightly without stumbling, and unite all in one grand universal brotherhood.

The magi, or wise men of the East, whom we read of in olden times—viz., the ancient sages of India, Persia and Egypt—were the savants or philosophers of the times and countries in which they lived. They worshiped the sun, moon and stars simply as visible representatives of ideas. Thus, while to the initiated the worship of the sun was merely as the symbol of light, intellectual and spiritual, the ignorant and uninitiated worshiped the sun, the moon and the stars as actual deities.

The successors of these sages—viz., the priests—in like manner continued to control the minds of the masses by forming the primitive theologies into systems, and creating gods and goddesses to suit their own purposes. These priests were perfectly aware of the underlying truths beneath all these images, but from interested motives they sought to hide the truth from the vulgar, giving their dupes merely the outward symbols so as to keep them in ignorance and thereby subservient to priestcraft.

At length, through the advancement of Grecian philosophy, the absurdities of the various pagan religions became apparent to the more enlightened and wealthy, who, in consequence, withdrew their countenance and support from the different pagan temples. Owing to their withdrawal, the priests of the various pagan sects combined, in order to preserve their status, to formulate and proclaim a new religious system, which, while it retained essentially the leading symbols and doctrines of the old religions, embraced also the highest teachings of the philosophy of the age, thereby to secure its acceptance by all classes of society. It was in the time of Constantine that the numerous pagan gods and goddesses merged into the new virgin-born God, the ancient astronomical symbols being perpetuated in the new religion.

Grecian philosophy was to the ancient world what scientific investigation is to the modern, being opposed to superstition, it was vindictively crushed out (at a terrible cost to humanity) by ecclesiasticism, by which it was superseded. While philosophy taught that all distinctions which existed among men were chiefly the results of natural conditions, ecclesiasticism impudently denied the inherent right of man to the possession of individual mental freedom, and found favor with the world by pandering to its ignorance and credulity with specious promises of absolution from sins and future rewards to all who would acknowledge its claims to jurisdiction over the race.

The conception of the new man-god was evidently borrowed by his priestly creators from the Egyptian theology, in which Horus is represented as the son of Orsis (the sun) and Isis (the earth). Thus the sun-god, or son of God, became the offspring of the sun and earth, the union of the sun and earth being the apparent source of creative power by whom all things are made, and without whom was not anything made that was made; so all life centers in them. These subtle priests, therefore, gave to their God incarnate (in whom they comprised the fullness of the god-head bodily) power over all things in heaven and on earth; at the same time they knavishly assumed to themselves, as his deputies, the power of remission of sins. "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." This was their great masterpiece, as it held out an inducement which the older forms of paganism did not claim to possess.

The popular religion of our day is, therefore, merely reformed paganism, or civilized heathenism, and like all other established religions, its origin is astronomical, and in order to preserve the old ideas all religions (including Christianity) have been veiled under astronomical signs. Consequently, the various ancient scriptures are, to a very large extent, merely allegorical representations, the exoteric or literal meaning of which is not the real one.

The Old Testament is simply Hebrew mythology, or the Jewish version of an astronomical allegory; for, taken in its esoteric meaning, it is largely composed of the most absurd fables, that are a standing disgrace to the intelligence of the age we live in. Take, for example, the stories of a serpent speaking to a woman; of an ass talking to a man; of a whale swallowing another man, etc. In a few instances we find the esoteric meaning openly given; for instance, in Job (to prove that heavenly laws never alter), we find it written: "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" (Job xxxviii., 31, 32).

It is worthy of remark that there are twelve signs in the zodiac, twelve tribes of Israel, twelve apostles, and that Elijah, which means "God that saves," or the sun, is anciently represented as ploughing with twelve yoke of oxen before him. Moses represents Aquarius

or Neptune, whose dwelling is where the sun rises at the equinox; he is, therefore, said to be saved from, or drawn out of, the water. Esau represents Hercules with the lion's skin, and, therefore, is all over like a hairy garment. John the Baptist also represents Aquarius, or the water-bearer.

Mr. W. Oxley has clearly demonstrated the astro-masonic character of the leading Biblical statements. He declares them to be "an intellectual and spiritual adaptation of solar, sidereal, and planetary motions and positions, which form the base, scientifically true, of an allegory that has supplied the moral and physical life-force to hundreds of thousands of human beings." He further observes: "All ancient scriptures bear the same impress, which is at once astronomical and astrological."

We are now in actual possession of the veritable system on which the whole of the Bible was based.

The sacred bull of the Brahmins, the Apis of the Egyptians, the Baal or bull of the Chaldeans, the bull sacrificed by the Persians in the symbolic mysteries of Mithra, and the bull seen by Ezekiel in the heavens (see Ezek. i.), represented both the active or masculine principle in nature and likewise the constellation Taurus, or the bull, in the zodiac, styled in the Jewish scriptures Jehovah, or the Great I Am who was jealous of the bulls of Baaham, and of all other bulls or gods.

The bull was the emblematic symbol of the sun at the vernal equinox in the sign of Taurus, the celestial bull. As has been truly remarked—"The bull certainly did pertain to astronomical myths among those nations who made him an object of worship; otherwise why those extended wings attached to the bulls of Chaldea and Persia in every instance, if they were not flying bulls that were represented? And what bull other than the bull of the zodiac ever so much as appeared to fly? The outward worship of the celestial bull was twenty-one hundred years older than the outward worship of the celestial lamb; the bull having preceded the ram at the vernal equinox by that period."

In Persia there was a religion in which the bull was the leading symbol, contemporary with the Baal or Bel of the sun-worship of the Chaldeans, which, at a later period, when the vernal equinox occurred in the sign of the lamb, or sign of the Zoroastrian religion, gave place to the worship of the lamb. So in Egypt the worship of the sacred bull, Apis, was contemporary with the Baal or bull-worship of Chaldea and Persia, but was afterwards substituted by the ascendancy of the ram, when the latter took the place of the bull at the vernal equinox. The sun, whether at the vernal equinox in the bull or the lamb, or ram, was the same sun and the same object of worship."

In Revelation iv., 6 to 9, the second beast, the celestial bull-calf, is manifestly referred to as having relation to the worship of the celestial lamb, the Anointed One, the Lamb of God that taketh away the sins of the world by dissipating the cold of winter. This vision evidently related to the state of the heavens at the vernal equinox some eighteen centuries ago, when the sun reached that point of its apparent annual course, no longer in the sign of the bull, but in the sign of the lamb, as the celestial sign in which the sun at that time rose to reign in glory during the summer months was regarded by the Persians and the Jews. The sea of glass represented the azure dome of heaven, and the throne the position of the sun in the sign of Aries or Agni. The four beasts stood for the four seasons, or the zodiacal constellations—Leo, Taurus, Aquarius and the Eagle, or substitute for Scorpio. There were also four evangelists. The six wings of each of the four beasts represented the six hours which each of these constellations occupied in passing from the horizon to the zenith, making together twenty-four hours, or length of time of the diurnal revolution of the earth, which, like the beasts and the four-and-twenty elders, rests not day nor night, for it revolves unceasingly around the sun—the king of heaven—which, either symbolically or otherwise, has been the object of veneration and worship for ages of millions upon millions of earth's inhabitants.

The sun is the fundamental symbol of every religion; from its being everywhere a visible manifestation of God it has been accepted as the "brightness of his glory, and the express image of his person." It is upon this kingly orb that man depends for light and life, through the influence of which are produced all things needful to existence. To this day the course of the sun not only controls both the secular and ecclesiastical calendars of the Christian Church, and the character and times of the festivals held in honor of Christ, but actually coincides with the main circumstances narrated of his life, from his conception and birth to his ascension and reception into heaven; and the same remarks apply equally to Christna of the Hindoos, Mithra of the Persians, Osiris of the Egyptians, and other ancient man-gods.

Sir Isaac Newton was the layman who first announced to the world that the Christian festivals were determined upon an astronomical basis. The day assigned to the birth of the sun-god of all the other religions was the same as that assigned, without a particle of historical evidence, by the Church of Christ. The shortest day (i. e., north of the equator) being December 21st, his birthday is put on to the 25th, the first day that shows any elongation, and which is, therefore, the actual commencement of the year; the 21st, on which the sun reaches his lowest point—when his worshipers are supposed to be filled with alarm lest their lord and master fail to arise again—is assigned to the doubting apostle Thomas.

Christmas has come and the sun is born; but winter has still a long career to run, and consequently the sun, as yet a feeble infant, has to undergo a series of struggles with the powers of darkness. And just as we find the infant Christ exposed to the perils celebrated on Innocent's Day, we find the various representations of the sun with difficulty and danger emerging into childhood. In the case of the Hindoo deity Christna—which was also said

to have been born on the 25th of December, cradled among shepherds, and greeted at his birth by an angelic chorus—a massacre of children was ordered by a jealous king named Cana, in exact correspondence with the slaughter afterwards ascribed to Herod. In every case, however, the sun-god escapes all dangers and grows in stature and favor with God and man, the days gradually gaining on the nights as he rises higher above the horizon until the vernal equinox, when they are equal.

This period of equality constitutes in all the solar religions a serious crisis in the sun-god's history. For a time things seem to go against him, and mankind are in despair. The change to the southwest monsoon brings equinoctial storms which hide the sun from their sight. He has succumbed to his foe. They fast long and mourn him dead (as in Lent), but being a God he cannot be hidden of death. Nay, by his dying he shall prove himself conqueror over death, and his very death shall be a blessing and redemption for the nations; for the rains by which the sun has been obscured are hopeful to the life of the Eastern world. Thus hope returns and despair is changed to joy as, from a point still higher in the heavens than that at which he had disappeared, he shines out with a new and greater effulgence. His rising is followed by his final triumph and continued aspect toward the zenith, his kingdom of heaven, whence, in the heat and fruitfulness of summer, he sends down sustenance and comfort for men. But during the equinoctial period of the sun's rising and ascension he is in the constellation of the lamb, as Aries used to be called. This also is his time to pass over the equinoctial line from the southern to the northern tropic. Now does the orb of day begin to attain his full powers. Thus in the Apocalypse we find the Lamb adored in the presence of the throne by four living creatures, the cardinal constellations of the heavens, corresponding with the four archangels—viz., Gabriel, Michael, Uriel and Raphael—and representing the four seasons of the year; and twenty-four elders, who fall down before him crying, "Worthy is the Lamb," etc., representing the twenty-four hours which constitute the solar day, the twelve apostles representing the number of months of the year. The constellation Virgo (the virgin) represents the ideal woman—the divine mother. Osiris, Mithra, Bacchus, Christna and Christ are all represented as having been born at midnight, between Christmas Eve and Christmas Day, in a cave or stable. At this moment the constellation Virgo is cut exactly in half by the eastern horizon, the sun itself being beneath the earth, in the sign of Capricorn, or stable of Augias, the cleansing of which constituted one of the labors of Hercules, who also represented the sun. Justin Martyr boasts that Christ was born when the sun takes its birth in the stable of Augias, coming as a second Hercules to cleanse a foul world. The Church celebrates the Assumption of the Virgin on 15th August, which is exactly the time of the disappearance of the zodiacal constellation Virgo. 8th September, the date at which Virgo emerges from the sun's rays so as to be distinctly seen, is the day appointed for the observance of the nativity of the Virgin Mary. The sun in his descent or passage across the equator is always represented as crucified between the two evil months of November and December. It is the constellation of the serpent, or scorpion, that ushers in the winter, which afflicts the earth five months, and whose tail draws a third part of the stars of heaven. (see Revelation xii.)—Hugh Junor Browne, in *Two Worlds, London*.

## THE DEVIL HIMSELF.

## He Has Been Converted.

This is the startling announcement made by the editor of the *Month*, one of the accredited organs of Roman Catholicism, published in London. It will be good news to many orthodox believers in the existence of that Satanic personage; and very important consequences may be expected to flow from it, as we shall presently have occasion to show.

According to the authority just referred to the phenomena of Spiritualism is "indisputable," and he goes on to say, "their origin being without any possibility of doubt some spiritual, invisible and preternatural agency, the question that presents itself for solution is the character of the agency." That agency, it is perfectly clear to his own mind, is the devil.

Now, what is Spiritualism, and what are its teachings?

1. It is a revelation from on high.  
2. It crystallizes all the essential doctrines taught in the Old and New Testament. It reaffirms the great truth proclaimed in the Hebrew scriptures, namely, "The Lord, thy God, is one God, and thou shalt have none other Gods but me."

And it reiterates the sublime lessons of Jesus of Nazareth—the fatherhood of God, the brotherhood of man, the immortality of the spirit, and the communion between the seen and the unseen world. Therefore, it is divine in its essence, as in its origin; and, therefore, if the "devil" be at the bottom of it, he must be doing God's work; and if he be doing God's work he must have undergone conversion. There is no escaping this logical conclusion, and on it hinges an event of momentous importance to the whole of Christendom. This is nothing more nor less than the radical reformation of the Church of Rome, of which the devil, according to its own showing, is the very foundation-stone. That church, as every schoolboy knows, claims to derive its authority from the following words, attributed to Christ by Matthew, in the eighteenth verse of the sixteenth chapter of his Gospel: "Thou art Peter, and upon this rock I will build my church." There can be little doubt, we think, that the Petros referred to was "the rock of ages," but let that pass, and now read what follows: In the twenty-second verse of the same chapter, Peter took upon himself with

CONTINUED ON 5TH COLUMN.

## A HAUNTED HOUSE AT KILBURN.

## A Strange Story—Experiences of a Minister's Family.

To look at No. 27 St. George's road, Kilburn, one would not suspect it of being haunted. It is a solid, substantial, comfortable-looking house, standing in about the middle of a rather imposing terrace, with a small garden containing a few bushes in the front, and a larger grass-plot at the back. It is not, by any means, a new house, but it has so few marks of age about it that a self-respecting ghost would hardly have been expected to regard it as an eligible residence. There are three people dwelling in the house who assert confidently that they have each on separate occasions been the eye-witnesses of a remarkable apparition in the house. The Rev. G. S. Tyler, the minister at present attached to the Quex Road Wesleyan Methodist Chapel, and his family, who are the eye-witnesses of the ghost, have told a *Pall Mall Budget* reporter about it. The house has, for many years now, been the dwelling-place of the various ministers who have succeeded each other every three years at the Quex Road Chapel. Mr. Tyler and his family have lived there now for eighteen months.

"I have never seen the apparition myself," said Mr. Tyler, "and have always been a confirmed unbeliever in spirit manifestations and so on. But the fact remains, explain it as you will, that my wife and my daughters Ada and Julie, aged respectively twenty and nineteen years, have distinctly seen a mysterious something, which, in the absence of any better way of describing it, we have called an apparition. They agree closely in their several descriptions of the figure."

"It is that of a person attired as a Wesleyan minister might be, in black clothes of a clerical cut. It is a figure of average stature, with long gray beard and keen, peculiar eyes. It was my younger daughter who first met with the apparition. She will tell you in her own way."

Miss Julie Tyler then took up the story. "I was standing at the corner of the stairs," she said, "and I saw what I took to be a man. I had gone to call him to tea, and when I called him he neither answered nor moved. I thought he was playing with me and giving me the trouble to go up to him, and I ran up to push him. I pushed right through the figure and fell against the wall. I was dreadfully frightened, but when I told the others they laughed at me. But then Ada later on saw the same figure, and then mother herself. It was before Christmas that I saw it. No, I had not been reading any ghost stories at all then, but I have since; so have we all."

Miss Ada then related her first experience with the uncanny visitor. She was alone in the house with a child one Sunday evening, and saw the figure in the doorway. She thought a man had broken into the house at first, until she observed the clerical cut of the figure's garb, and then recalled her sister's experience. Mrs. Tyler's statement was that while passing by the small room at the end of the passage one evening she saw Mr. Tyler standing in there, as she thought. She ran upstairs to the study, and there she found the actual Mr. Tyler in the flesh. It is in this room at the end of the passage, indeed, where the apparition has been most frequently seen, and the ladies of the household do not care to venture near it alone. It is a small room looking out onto the back garden, but with wooden shutters, which are fastened over the glass in the evening.

"It was in that room," said Miss Julie, "that I met the figure face to face. I shall never forget his eyes—grayish blue in color—and they seemed to look right through me quite hungrily."

It was a strange experience for a *Pall Mall* reporter to sit listening to these ghost stories in broad daylight, for the minister and his wife are responsible, unemotional, clear-headed folk, and the two daughters are bright, intelligent English girls, with an absence of indications of hysterical dispositions. The minister, while expressing utter inability to account for the declarations of his family, would not commit himself to any belief in the supernatural, but betrayed an interest in the whole subject which did not dovetail into his strained attempts to laugh the matter over. In reply to further questions he said that one of the Wesleyan ministers who had preceded him had died in this house; and that when he told his friends of his family's experience, he discovered for the first time that Mrs. Gibson, the wife of his predecessor in the house, had also met with some uncanny experiences. Asked whether he had taken certain floors up in his hunt for some explanation of the mystery—for so ran the gossip of the neighborhood—the reverend gentleman said that in the top bedroom there had long been a recurrent and intermittent smell of an utterly indescribable kind. The room was quite away from the drains or anything which he could imagine as the cause of the effluvia, and the floor had been taken up in search for the origin of the nuisance. Perhaps in the same manner that Mr. Stead's "Julia" writes his "copy," this mysterious clerical spirit comes to assist Mr. Tyler in the preparation of his sermons.—*Medium and Daybreak, London, Eng.*

## Spiritualism in Greece.

There is no country in Europe in which Spiritualism might naturally be expected to take root so readily and so deeply as in Greece, for it was the fountainhead of Spiritualism 3,000 years ago. The *Iliad* of Homer is full of it. Minoes and Lycurgus, two of the greatest law-givers of antiquity, were inspired by the spirit-controls of those remarkable mediums, the sibyls and priestesses of Delphi and Delos.

According to the doctrine held by most of the Greek philosophers, every man has a guardian spirit, or daimon, assigned to him for his guidance and instruction. Thales, who lived

six centuries and a half before our era, taught that the whole universe is peopled with spirits, who are the secret witnesses of our actions, and who can record our very thoughts. Epimenides, the contemporary of Solon, was inspired by the spirits, and often received divine revelations. Zeno declared that every man was attended by a genius, who inspired his language and directed his actions. Socrates held the same doctrine, proclaimed the preexistence of the soul, and affirmed that there was a complete hierarchy of intelligences connecting the creature with the Creator.

Socrates tells us that God does not manifest himself to men save through the mediumship of the spirits, which are his messengers, while his disciple, Plato, conveys much the same truth in other words when he says that spirits hear the prayers of men to God, and transmit his gifts and inspiration to men. Finally the Epistles of Paul, which are fullest of Spiritualism—those to the Corinthians—were addressed to Greeks.

It is quite fitting, therefore, that Spiritualism should revive in Greece, and nowhere could it do so more appropriately than in Athens, where, as we learn from an article contributed to *La Revue Spirite*, by Signor R. di Giustiniani, it is spreading apace.

In that city there is a poet, Poleni by name, 30 years of age, who is a remarkable medium, and the manifestations which have occurred through him have been such as to arouse public attention and to disarm skepticism. Barristers, doctors, journalists, university professors, diplomats and men of letters attend the seances, which are held at the house of M. Souri, proprietor and sole editor of the famous Greek journal devoted to humor and satire, known as the *Romios*.

"M. Souri," we are told, "was a confirmed skeptic, but is now firmly convinced; and his journal is quite unique in the world, being written in verse from title page to colophon. It is published every Friday, the day consecrated to its composition. Souri's facility for versification is something unheard of, and it is not at all impossible that the astonishing editor of the *Romios* may be unconsciously, and in spite of his past incredulity, an intuitional medium."

"The spirits present at these seances divine the most secret thoughts of those present, read entire passages unknown to the medium, decipher impossible words as regards orthography and pronunciation, bring to light lost objects, and describe unerringly the contents of closed purses and pocketbooks. Many ascensions of a table have taken place, and at each ascent the members of the circle saw underneath it a phosphorescent light, undulating like a flame."

"One of the results of these phenomena is that M. Souri, in his journal, defends the cause of Spiritualism in very beautiful verse."—*The Two Worlds, London, Eng.*

## THE DEVIL HIMSELF.

characteristic presumption to rebuke his Master for predicting his own death, and his subsequent reappearance in spirit form. Mark the rejoinder: Turning to Peter, Jesus said: "Get thee behind me, Satan; thou art an offence unto me, for thou savorest not the things that be of God, but those that be of men." And the justice of this estimate of Peter's character was fully sustained by his conduct afterwards, when that cowardly apostle denied his fellowship with Christ, three times in succession, and wrung bitter tears from the Master.

It is, therefore, as manifest as the sun at noonday that the Church of Rome—if we accept the statements of its own historians—was established by that evil principle anciently personified as the devil, and whom Christ stigmatized as Satan, when incarnated in the worldly-minded Peter.

And its insolent assumption of the authority to rebuke the holiest of men—as exhibited in its martyrdom of so many pure and noble souls, and its worldly-mindedness, as displayed in the avarice and rapacity of its pontiffs and prelates; in their boundless ambition, and in their usurpation of attributes and powers belonging to God alone, prove its unwavering loyalty to its satanic founder.

It has deluged the earth with blood; it has doomed hundreds of thousands of human beings to the rack, the dungeon and the stake. It stimulated the madness of the sanguinary Crusades; it raised a monster of depravity, like Alexander the Sixth, to the papal throne; and at this moment it would not hesitate to provoke a general European war, if by that means Leo XIII. could be enabled to regain the temporal sovereignty which his predecessor lost. But now that the head and front of the Church of Rome—the Satan denounced by Christ—has been converted—as the *Month* informs us—we ought to look for wonderful developments at the Vatican and elsewhere.—"Harbinger of Health," Melbourne, Australia.

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## RELIGION

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