

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

# SPIRITUALISM.

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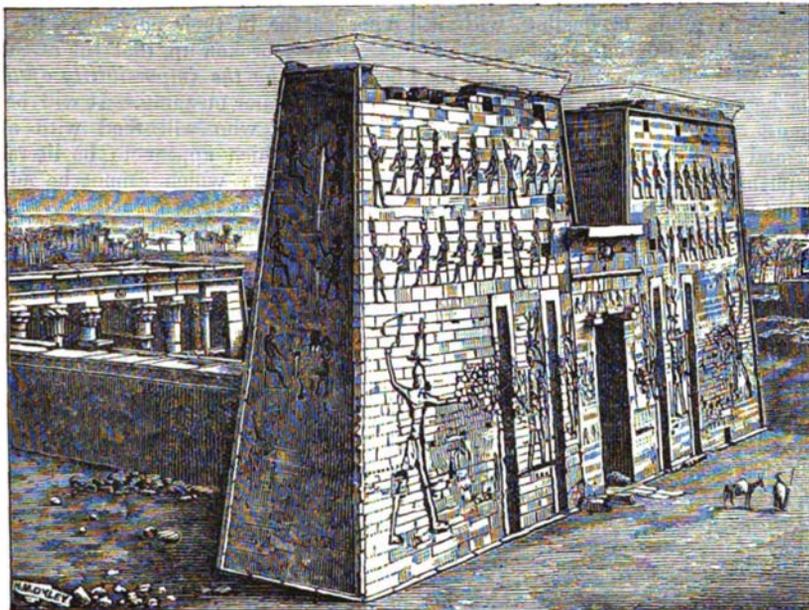
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## EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOKS. BY WILLIAM OXLEY.



THE TEMPLE OF EDFOU.

From a Photograph.

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

IRENÆUS, Bishop of Lyons, in France; supposed birth about 120 A.D., and supposed to be martyred about 186 A.D. His great work, "Against Heresies," is "not extant in the original, but has come down to us in an ancient Latin version, the text of which is very uncertain." One curious statement he makes, viz., "That our Lord lived to be an *old man*, and that his public ministry embraced at least ten years." Is it not very singular that *even to this day*, the year of Christ's death is unknown? The anniversary of the *day*—which is the astronomical vernal equinox—is commemorated by the Christian Church, but it is mere conjecture as to the actual date. Irenæus mentions many of the leading "heretics" of

his day. He uses the following argument to refute them, viz., "The fact that in the Church a perpetual succession of bishops was kept up." He says, "We do this by indicating the *tradition* derived from the Apostles, of the very great, the very ancient, and universally known Church, founded and organized at Rome by the two most glorious Apostles, Peter and Paul. Every Church should agree with this Church, on account of its pre-eminent authority." He then enumerates the list of Bishops from Peter and Paul down to Eleutherius, the twelfth from the Apostles, in whose time he wrote. This list is in perfect accord with the "Papal Chart," which includes Anacleto, who is omitted by Clement, the very

Bishop (Pope) who says he succeeded Linus. This is a serious discrepancy, which surely must have been overlooked by the "compilers of the Chart." Irenæus says the Church of Rome was founded by Peter and Paul; but the "List of Popes" omits the name of Paul. To Irenæus we are indebted for the following: "There are also those who heard from him (Polycarp) that John, the Disciple of the Lord, going to bathe at Ephesus, and perceiving Cerinthus within, rushed out of the bath-house without bathing, exclaiming, 'Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of truth, is within.'" The Fathers contradict one another in their accounts of this Cerinthus, against whom it was believed "by the ancient Church," that St. John wrote his Gospel; and Caius, the Roman Presbyter, said, that "Cerinthus had revenged himself by falsely ascribing the authorship of the Apocalypse to St. John, it being in reality his own work."

TERTULLIAN, an African Presbyter, born at Carthage (date unknown), supposed to have died about 220 A.D. There is nothing in the whole of his works (which fill four vols. of the Ante-Nicene Library) which gives any clue to dates. After writing against heresies, in the usual style, he abandoned the "Catholic" Church, and became a follower of Montanus. This Montanus was expelled by Pope Eleutherius (who died 192), because he held that true apostolic succession did not depend upon "ordination," but upon the possession of the gifts of the Holy Spirit; which, of course, in ecclesiastical judgment, was the rankest heresy of all. In writing against Marcion, he twits him for his belonging to Pontus (bordering on the Black Sea) and makes—in the heat of his argument—the following statement: "They (the Pontines) cut up the dead bodies of their parents, and devour them at their feasts. Their women, for the most part, go quite nude," and in the following sentence writes, "Their climate is of the same rude nature; the sun is never cheerful, the whole year is wintry; the only wind that blows is the angry North. Waters melt only by the application of fires." How can we reconcile these two statements?

It is curious to note, in those early times, the rise of Sectarianism, and the Church's mode of dealing with it. Tertullian has several chapters on this subject, and while admitting that "heretics" base their arguments on the Scriptures, yet exhorts his hearers not to discuss with them, for, he says: "Though most skilled in the Scriptures, you will make no progress; and you will gain nothing but vexation from their blasphemy." And he further states: "Our appeal, therefore, must not be made to the Scriptures. For that faith is genuine which descended from the Apostles through Apostolic Churches."

The following is "history," according to Tertullian: "Tiberius having received intelligence from Palestine of events which had clearly shown the truth of Christ's divinity, brought the matter before the (Roman) Senate, with his own decision in favour of Christ. The Senate rejected his proposal, but Cæsar held to his opinion, threatening wrath against accusers of the Christians, &c." In his argument for the antiquity of the Old Testament, he says: "To this day, at the Temple of Serapis, the libraries of Ptolemy are to be seen, with the identical Hebrew originals in them," i.e., the 72 copies said to have been interpreted into Greek, under the miraculous circumstances already narrated. One of his works is entitled, "An Answer to the Jews," in which he tries to convince them, from their Scriptures, that Christ did come at the time specified by their prophets, but not a word in support of the fact by appeal to what would have been conclusive, viz., contemporary evidence, and what is more than strange, Tertullian quotes from a "History of the Jews," by Tacitus—who, by-the-by, he stigmatizes as a liar,—but never alludes to Josephus, their own national historian; much less to the alleged testimony by that author, as to the actuality of Jesus. In his Book on "Modesty," Tertullian laments the corrupt state of society—even of Christians—and uses these words: "I hear that there has even been an edict set forth, and a peremptory one, too. The Sovereign Pontiff,—that is, the bishop of bishops—issues an edict: 'I remit to such as have discharged repentance, the sins both of adultery and fornication. It is in THE CHURCH that this edict is read, and in the Church that it is pronounced; and THE CHURCH is a Virgin!'"

This "forgiver and remitter of sins" was the Pope Victor, (13th in succession from St. Peter), or his successor. One more quotation from this eminent Father, and I have done with him. In his "Apologeticus," he taunts the adversaries of the faith, thus: "Yes, even the name is wrongly pro-

nounced by you, for you do not even know accurately the name that you hate: you pronounce it Chrestianus, &c." This is quite understandable, when it is known that *Chrestos* was the Greek name of the Indian Christna, whose worship, as I have shown, was established at that time in the Roman provinces.

ORIGEN (a name derived from the Egyptian Horus), one of—if not the most prominent writer among the Fathers, was a voluminous author. He was an Egyptian, born at Alexandria, 185, died 254 A.D., at Tyre, where his tomb, near the "high altar of the cathedral, was shown for many centuries, until it was destroyed during the Crusades." He was a fellow student with Plotinus under Ammonius Sacchus; and to shew the animus of some writers, he is said to have done this "in order that he might the more successfully combat the attacks on Christianity by the Neo-Platonists." There is not a scrap of evidence in support of this assumption, for neither in Origen's own works, nor yet in the contemporary (or, in fact, in any of the) Neo-Platonists, is there the slightest reference to this. But more of this anon. It appears he was appointed Head of the Catechetical School in Alexandria, but as his views were distasteful to the Bishop, he was obliged to fly the country.

Among his works, is one entitled "Origen against Celsus," in answer to a satirical work on the Scriptures, by the latter, who appears to have ridiculed the biblical narratives, and to meet this (although not a vestige of the works of Celsus is extant), Origen raises the *allegorical* theory, and endeavours to prove their mystical purport. He says (speaking of the Old Testament): "But all the narrative portion, relating to marriages, battles of different kinds, or to any history whatever, what else can they be supposed to be, save the forms and figures of hidden and sacred things? It was the intention of the Holy Spirit to wrap up, and conceal in ordinary language, under the covering of some history and narrative of visible things, hidden mysteries. Seeing that these events which lie upon the surface can be neither true nor useful, we are led to ascertain a meaning worthy of God. The Holy Spirit dealt in the same way with the Evangelists and Apostles, for, in their narratives, the historical order of the narrative is broken up, that the attention of the reader may be recalled, by the impossibility of the case, to an examination of the inner meaning. It will be found in the Gospels, by any one who will read with attention, that in those narratives which appear to be literally recorded, there are inserted things which cannot be admitted historically, but which may be accepted in a spiritual signification. How can we take the injunction literally, 'Salute no man by the way?' and yet there are simple-minded individuals, who think that our Saviour gave this command to his Apostles!"\*

Origen, although living near the country of Judea, speaks thus concerning Jerusalem: "If there are certain souls (why does he not say people?) in this world who are called Israel, and a city in heaven called Jerusalem, it follows that those cities which are said to belong to the nation of Israel, have the heavenly Jerusalem as their metropolis. If, then, the prophecies delivered concerning Judea and Jerusalem, not being understood by us in a carnal sense, signify certain divine mysteries, it certainly follows that those prophecies concerning Egypt and the Egyptians, are not to be understood as spoken of that Egypt which is on earth. Nay, the narrative of the events which are said to have happened to the nation of Israel, or to Jerusalem (what becomes of Josephus and his history of the siege of Jerusalem by Titus?) when assailed by this or that nation, cannot in many instances be understood as having actually occurred. It was the design of the Holy Spirit, in those portions which appear to relate the history of events, rather to conceal the meaning; in those passages, e.g., where they are said to go down to Egypt, or to be carried captive to Babylonia; or where it is said of them in these very countries, that they were brought into excessive humiliation, and placed under bondage to their masters."

Here I think I may leave Origen, and the excerpts I have given show that (according to ecclesiastical history itself), the most learned of the Christian Fathers, who lived only 200 years after the birth of Christ, plainly declares that the Scriptures do not record literal history.

I must remind the reader, that there are two translations of this Book; the more ancient Greek MS. ends at the point I have named, but the Latin MS., by Rufinus, which is much later, has "a summary of the topics discussed in the preceding pages," which makes Origen attempt to prove the

\* These sentences are not seriatim, but taken from different parts of his Book IV., *De Principiis*.

actuality of Jesus Christ, and an idle story is put into his mouth, that "there is a cave at Bethlehem, to be now seen, in which Jesus was born, and which is much talked about."

Along with the writings of these Fathers, there is a vast mass of others, which bear their names, and purport to date from the same time, but it answers the purpose of Christian Apologists to dub these as—spurious! But, the enquirer for historical truth will ask,—Upon what principle do you undertake to distinguish between the genuine and the fraudulent? As a representative of that class of mind, I say—Seeing you admit that there is a vast mass of fraudulent history, come down to us through ecclesiastical sources, unless you can support that history by independent testimony—which has no overt self-interests to serve—the most consistent plan is to reject the whole as veritable history, unless it can be substantiated by writers who conscientiously record passing events. And this brings me to notice that evidence which is alleged by Christian Fathers, Historians and Apologists to be extant. We will see.

PLINY the Younger comes first, who, it is alleged, wrote for advice to the Emperor Trajan, about 100 A.D., respecting the then "new sect of Christians," &c. But as this and the Emperor's Epistle in reply appear to rest upon the statement of Tertullian, until it can be found in ancient MSS. that have not come through ecclesiastical hands, I have no hesitation in placing it in the same category as the other Emperors' Epistles already referred to. And the same applies to Tacitus and others, in which the references are so meagre, and seem so foreign to the tenor of their works, that they can scarcely be seriously entertained as veritable history, in the face of what has been advanced; for if the other references to Roman history, and testimonies by the Emperors, &c., have been given up as either worthless or spurious, why should not this also go by the board? for one and all rest upon precisely the same basis.

JOSEPHUS, the celebrated Jewish Historian, about the commencement of the Christian era, has one or two references to Christ, and James, the brother of the Lord, and he says, that "these miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ, because they had slain him who was a most righteous person." This may be the Christian way of putting it, but until this is recognised by the Jews themselves, as a true statement by one of their own and earliest historians, we may safely hesitate to accept it as genuine. But in reference to the passage relating to Christ, I give (what is unknown to simple-minded people) a quotation from Caius, a Presbyter of Rome, who, according to Eusebius, lived in the time of Zephyrinus, 15th Pope of Rome, 202 to 219 A.D. Photius, who wrote about 860 A.D., says of this Caius: "I have read the treatise of Josephus 'About the Jews, and the Substance of the Universe.' He treats of the origin of the world in a brief manner. However, he speaks of the divinity of Christ, who is our true God, in a way very like to what we use, declaring that the same name of Christ belongs to him, and writes of ineffable generations of the Father after such a manner as cannot be blamed; which thing may perhaps raise a doubt in some, whether Josephus was the author of the work, though the phraseology does not at all differ from this man's other works. However, I have found in some papers, that this discourse was not written by Josephus, but by one Caius, a presbyter."

Here, according to their own showing, what had passed for centuries as the work of Josephus, was a fraud perpetrated by a dignitary of the Church. As to Josephus himself, although a contemporary of Philo (an Alexandrian Jew, who wrote on the mystical meaning of the Old Testament—the Septuagint, not the Hebrew original, which it was alleged by the Father, I have quoted, as existing in the Libraries in his days),—yet Philo never mentions Josephus, although Josephus does make a slight reference to Philo. In addition to all this, there is not an original MS. of Josephus in existence, nor one (that I have heard of) that dates further back than the 10th or 11th centuries A.D.

I think I have adduced enough of this more than questionable ecclesiastical evidence in favour of the existence of the Christian Church—as we know it—in the earlier centuries in the Christian era. The sum of it all is, there is nothing but ecclesiastical tradition to sustain this, down to the time of Constantine, about 320 A.D., who, it is said, made the Christian, the State Religion; and even this, and the celebrated Nicene Council, when weighed in the balance is found wanting. For this, like many other "circumstantial" histories, if tested by independent evidence, vanishes! The ques-

now is—Have we any reliable history at all, that can be trusted? Before answering this, I approach the subject from another path, and see if it is possible to trace it upward, or rather backward, and the reader must judge of its relevancy.

I have already adduced abundant evidence to prove, that there are too many parallelisms between the ancient Egyptian and Jewish and Christian Scriptures, that can be explained by no other than the one conclusion, and that is, the Egyptian is the original from which the others have been taken, but amplified and written in a form better adapted for the Western nations, which had been prepared for a clearer presentation of esoteric truth, by the teachings of those cultured men known to us as Neo-Platonists. They formed the link between Osirianism and Christianity. If the latter had been developed into the well-established system, which the Catholic Fathers say that it was, it is incredible that they should not have noticed it. With the exception of Philo, who is assumed to have lived about the commencement of the Christian era, there is not the slightest reference to either Jewish or Christian Records; and what is not less strange, the Catholic Fathers make no reference to the Alexandrian School, until long after it had disappeared from history, which fact is confirmatory of my view, that these Records have not the antiquity that is generally assigned to them, and the real character of which can only be understood by their astronomical application.

(To be continued.)

## THE SPIRIT-MESSENGER.

### ASTRONOMICAL ORIGIN OF THE GOSPEL NARRATIVE.

ANOTHER CONTROL BY "REV. ROBERT TAYLOR."

Recorded by A. T. T. P., January 30, 1884.

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

The Sensitive, under control, said:—

There are here, a number belonging to a goodly company of Divines and Legislators of the past, that class which levelled against me the charge of extreme bitterness against orthodoxy, in the doctrine which I advocated. But it is so always: no credit must be given to that opinion, which is at variance with Christian doctrine. With such their opinion is, that no man can be honest, and hold any scruples in respect of their doctrines. Here, ye divines and legislators, we meet on common ground; here is one, who will faithfully maintain the equal balance of argument between us, and faithfully record all the pros and cons, that lie in our differences of opinion, and entrusted, as he is, with revelations infinitely superior to those of the past; far above those which we were mutually interested in, let us boldly put forth our differences. Better to wrangle here on earth, than to uphold severing bonds in the spheres. I welcome the legislators, who are here present. Many tirades of mine have been levelled against them as well as against the divines who are also here.

Think you, that it was not gall and wormwood to me, to be so unfairly and uncharitably designated, both privately and publicly, as the "Devil's Chaplain?" I seemed to glory in the name, that I might not make their animosity greater against me. They would have been keenly delighted, had I prayed forbearance from them; but their action cut deeply, and may have forced from me coarse invectives against Christian doctrine, and against the sources from which these men usurped power, and I should regret this, but I pray, that they may not believe that any bitterness of spirit formed the basis of my opinions respecting the truth of that, which reason proclaims to be a lie and a delusion. Nay, you can turn from me, even now, and point triumphantly to the tens of thousands, who yet bend the knee at the name of Jesus Christ, and who still faithfully believe in the efficacy of a vicarious atonement. I hear your words now, which it is my duty should become known to the Recorder, but having entire control your words and mine cannot reach him together at the same time. So let the Sensitive's life come back again, with power given to the mundane affairs of his own body; the rest of his life power being devoted faithfully to repeat your argument, which I will answer faithfully.

Here the Sensitive returned to the normal state, and after a pause of a few minutes went into trance, but not under control, and spoke as follows:—

"Oh! there are many here, great and important souls, affluent masters of men when on earth; stately, courteous, and self-possessed, and their talk I hear so plainly, not catching fragments here and there from amongst the respective groups, but I seem to possess the power of hearing distinct conversation, as if my soul-faculties were multiplied. There

are rulers of men's souls here, and there are also rulers of men's bodies. Here they are amongst the elite of those, whom the masses hold in respect and whom I should respect were I to meet them in any of the relations of life. Whom would you like to hear? Shall I go amongst those, who sat where the Council of the nation sat? or shall I stop at the group near to me, who seem to have gathered for some purpose, as to which I am yet a stranger? I will listen to one; I know that he was and is one of the learned amongst us. He says:—

"But the learned man is an exception amongst those, who contend against the evidences of the Christian religion. Science hardens the heart of man, and philosophy makes its impulses cold and irresponsive; consequently it is amongst the scientific and irresponsible, that the few are to be found who are learned, and who contend against the evidences of Christianity. It is from their ranks, that they fall to join the sceptic throng, who audaciously aver, that the unanswerable evidences of Christianity are but the cobwebs clinging to the brains of men in their childhood. Yet what do they gain when they leave the protection which the Church offers to all its children? They are then like an open boat without rudder or compass, on the broad and immense ocean, drifting towards extravagant absurdity; slaves to inane speculations; believing that which is contrary to the senses, and denying that which no honest man can deny, and give sufficient reason. Yet there is one, who purposes to give a series, not proclaiming himself without God, but denying God in man; denying the God who perished, that man might live. We are here, that we may meet him step by step, that he may not be enabled to lead men to abandon Christianity, even to take refuge in Deism. With the Christian it is no speculation for him to dwell on the attributes of God. With the Deist God must be the all powerful First Cause of all things. From Him proceeds every succeeding era of time, the continuation of cause and effect. Then how does the Deist get over the difficulty of that with which his reason makes him acquainted; I mean, the evil, that is existing morally and physically; the vice and crime, which abound; the uncharitableness and hardness of heart, which it produces; men preying one on the other, and some perishing in the struggle for life. This must be inexplicable mystery to him, who believes alone in God. Does a belief simply in God offer a solution to this difficulty? Revelation offers a solution, by making known to the reason of man the origin of evil."

Here the Sensitive broke off repeating, what he heard clairaudiently, and said:—

He who has been at my home in your little room bids me leave, that he may take my place.

After a short pause he again went under the control of "Robert Taylor," and said:—

Softly, ye who are still interested in possessions, which were once yours; which once called you master, and where you now like to linger. Your presence like your belief is earthly, and prevents your rising. There are still worlds unexplored; millions of enlightened men, amongst whom you have never been. Humanity: What do you know of it? Government! how can you conceive of it? You have never seen higher humanity. I do not blame your souls; but could hurl anathemas at your reasons. You belong to earth, and are purely conservative in feeling, and your earth is still your world; and I, even I, whom you affect to despise, could under God's permission lead you to the foot of the Ladder of Progress. But you must Will for yourselves to climb, for I could not do that for you. You are wise in a wisdom, which exists only in your own conceit. Like to the wise men at the birth of your earth-born creator: Are you wise in the records of nations, who had had their generations of civilization, when Europe was sunk in barbarism, and whose idle fables have been reproduced in that which you so earnestly believe? one, that wise men of the East came from the rising of the sun, to see with their own eyes their Creator and God, who at his word gave birth to worlds: that they came from the place of the sun's rise to see this God, and to worship him: Have your divines ever tried to conceive the reality of such a visitor, and if not, I have the right to ask—Why not? Was such a visit a real one? Did it actually occur, that sages from the rising sun came to visit the God of all worlds, and believed that they had met him, when they looked on a baby-child with all the surroundings of poverty, where the woman had hidden herself from the gaze of a society, which reason should assure you that the woman had outraged. Can you conceive, that with such surroundings, befitting only the position of a child born without a name, and born of a woman whose guilt lay in her arms, and that these sages from the rising sun fell down on bended knees, and worshipped him? Let reason try to realize the wise and learned amongst men, worshipping a suckling. How blind the form of worship must have been; how meaningless.

Pray, why the rancour, that you divines displayed against me when on earth, because I turned back from such a foolish realization, and found a solution for this birth in Egyptian tradition. God, the Creator, you believe was born in a manger in a stable, and you wish to prove, by spiritual prophecy preceding this birth, that he was the Redeemer and Saviour

of humanity, and you quote one of the prophecies on which you place the strongest reliance. You have given the wording correctly; but you have deceived the mass of humanity through false punctuation. Many men of to-day, as well as through all past times, have refused to be bound down by a flood of commas, or an ocean of semicolons or full stops; for they in their learning have realized how often punctuation misleads, and spoils the meaning of a sentence. But the church has been profuse in the use of punctuation, and many a false word of their own coinage has been by them placed in parenthesis, which the spirits of old never said nor ever intended to say.

Now, for this one prophecy by which they swear: "Unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be a sign." The right rendering would be this, "To you shall be a sign." Now there is not a doubt, and all who have studied astronomy, and of this he who is known as "Faithful" will be well aware, that the Zodiac is composed of twelve signs, and astronomically is known as the City of David. The month (for each sign represents one calendar month) which answers to this spiritual prophecy or spiritual revelation is that, which appertains to the month of November, and "Faithful" will remember, that this sign is called Sagittarius; a figure down to the hips a man in form, and below the hips the hind-legs of a horse, which represent a life half-man, half-horse; a life of a dual nature; not the duality of God and man; but of a man and a horse. Now, what is the interpretation of this? Why the true astronomical interpretation is actually given in the Scripture itself, and it is as well to speak in scriptural language, and "this shall be a sign." There is *CHILD* in the English translation, but there is nothing in the original respecting a child: "But this shall be a sign," a sign of that particular portion of the year, the birth or the star in ascendency in the House of David.

That it was of astronomical matters, that this prophecy was related, is proved by apostolic teaching which says: "Set your affection on things above, and not on things on earth."\* Which means: "Set your understanding to solve the great astronomical principles, which belong to the science of God's creation, and do not suppose, that any Redeemer ever existed for man." Again (for our conversation is on the heavens) a palpable proof that God has revealed the way, which leads to Him, that all, who will, may read; all the mysteries of the truth of the incarnation, of the miracle working, the suffering, and the death, the resurrection and the ascension, are all equally astronomical signs, which have been made public by "Faithful," and which by him have been found to have existed thousands of years before the dream of a redeemer; all are to be traced to the early knowledge which humanity obtained from the constellations, and were but the outward garb offered to the view of those ignorant of astronomical studies. Each and all of these events, I will prove to have their own peculiar astronomical significance.

I ask these divines: Will they still pander to ignorance? Will they keep up the necessity of a bloody sacrifice? Will they themselves place bars and impediments to freedom of thought? But let them beware, and let the divines, whom they are guiding, also, beware ere the knowledge of the masses force aside these bars and impediments, and spurn the fetters which they are helping to force. They know that the Jesus Christ of any country, and each and all countries have had them, is but typical of the sun, that shines in the glorious heavens, and of its journey throughout the year, with all its beneficial work according to the signs of the Zodiac. The learned in the generations that have passed, clothed this knowledge with fable. I ask you divines; "Will you go on and make this fable the basis of human hopes? Will you still strengthen the hands of those who are still misleading the masses of humanity?"

In my series of discourses I intend to direct their attention to the proof that history gives to such fables, and to ask men to reason on what I tell them; to compare the sun in its travels with the different gospel words of him, whom they call God; for if he is God, he is credited as a man with the most opposite and contradictory moods. Sometimes he comes not to save, but to destroy; a burning brand. Sometimes he loves the world, and at others he hates it. Then he reconciles the world and himself, as the Lamb and the Lion.

Now let us take the Zodiacal affinities, or the sun's changes, month through month, and what do we find? He is the Lamb of God, in the month of March. He is the Lion of the Tribe of Judah, in the July sign. He is the Sun, that shall be spoken against in the Zodiacal sign of November: gloomy foggy, dull November, the sign that is spoken against. "Faithful" has been to the Land of those who knew the meaning of the signs; but since Vandalism has reigned, and Christian priests have been ordained to support their position and usurpation of power, fables must become truth. The whole of revelation is made patent to the philosopher, to the scientific mind, to those whom the divines call cold and heartless. Had they not clothed these revelations in fable, their lives would have been imperilled; but fable in the hands of the Christian divines has become the faith of their lives.

Let us attack this part of revelation: "In Jewry is God

\* Colossians, III., 2.

known: His name is great in Israel: at Salem is his Tabernacle, and His dwelling in Zion. There break ye the arrow of the bow, the shield, the sword, and the battle." Now what is the meaning of this? Christian divines give it a meaning, and turn fable into truth; but the Astronomer, who exercises his reason: What interpretation does he give? There is a Jewry of the Zodiac, and there are houses of the Eternal City. There can be seen the "arrow and the bow," in the Zodiacal sign of the month, that is spoken against, or as the revelation puts it, that after speaking of the child (which is an interpolation) the correct interpretation being the sign of the month that is spoken against, Sagittarius, or the Horse and the Rider, which the sun is to break and conquer; the month in which the sun suffers death, that he may overcome the power of death; that he might rise again in the spring month. Then in the words of revelation, many men sing to the Lord, for he hath triumphed gloriously. The Horse and his Rider hath he thrown into the sea\* Sagittarius has sunk beneath the horizon. November has gone. The Lord, the Sun, delighteth not in any man's legs, nor has he pleasure in the strength of a horse.† These are the words of him who was "after God's heart." Is there any other meaning to these words which appeal to reason, than those which I in the name of astronomy claim for them? The sun hath no pleasure in gloomy November: he delighteth not in the half-form of a man or in the legs of a horse; for the sun is shortened of its illuminating power in that month. It is the month, where it is in suffering and undergoing humiliation.

The divines the majority of them know, that these mythical records have an astronomical origin; they know, that every gospel allusion is astronomical in character. There is the astronomical sign of the Scorpion, or the worm; that never dies; and if with this knowledge obtained from the study of Egyptian lore, I fail to prove that Christianity itself is founded on legend; if I fail in this, then will I acknowledge that my life on earth was a mistake, and my spiritual hope an undeserved blessing. My life was in opposition to the Clergy, and to Orthodox doctrine, whose lives were indeed different from the lives of those who were really the Christian pioneers. He who dwells in thought on the status of humanity in the earlier centuries of the Christian era, must consider the ignorance that prevails even to-day, although the law of everlasting progress has not stopped, and then consider what must have been the state of masses in the earlier centuries of rude savage untrammelled barbarism. A new revelation had come to them. I do not deny this: every century has had its Jesus Christ; every age has claimed its Messiah, and Jesus the reformer lived, and died, and was buried, and so his followers, who were then the most advanced thinkers; I do not mean his immediate followers, for they were time servers.

To explain my meaning, take any well-known Sensitive medium, and let him become with the help of his unseen guides a great public character, teaching a doctrine, which for beauty and effectiveness the human mind had never conceived. The intellectual would grasp the gems of his discourse. His immediate followers would be those of his own class, proud that one of his class would be listened to by the wealthy and noble, and would endeavour to share with him his popularity: but we have got gospel verification of their unwillingness to be recognised as immediate followers in the days of his danger. Therefore, it is not of his immediate followers that I am alluding; neither to the man himself, but to his teachings, or his controls, which is but another name. Now let us dwell on the position of these intellectual few of the most enlightened of the then living men; and they listened to a humanitarian teaching, higher than any they ever had conceived, and of a God greater than the whole of their Gods of mythical extraction put together. The highest knowledge, then as now, was the knowledge of the works of God. It has been said, that from heaven all trades have originated, and the science of pure mathematics been realized. Then the greatest study, the highest form of mind, was that one which conceived the most of astronomical studies, and in their schools and colleges mythological legend and astronomical signs existed and were studied. Now came the task of making acceptable this new-found humanitarian doctrine. Hence these colleges and schools gave to the world Gospel History, which but thinly disguised their astronomical studies. The most ignorant became wandering teachers amongst men, and soon manuscripts, variously illumined, testified to the authenticity of their teachings.

"Faithful" will remember, that the birth of a man-God in a stable, which is none other than the Zodiacal sign of December, must be credited to the most remote of human traditions. He has gathered it from tablets on which he has walked, and from the walls of temples, on which it has been engraved. This twenty-fifth day of December birthday has belonged to every nation of remote antiquity; and later on, one of the writers amongst the early Fathers of the Christian Church writes thus: "How strange! that Christ the Lord was born on the same day that the Sun takes his annual birth in the stable of Augeus." I am referring to Justin the Martyr.

Knowing the prevailing ignorance, the colleges, of necessity

\* Exodus, xv., 1, 21. † Psalms, cixvii., 10. ‡ Isaiah, lxvi., 24.

gave their consent to the authenticity of these fast-increasing manuscripts. Beyond all doubt, the labour of "Faithful" will be, in itself, evidence of its vast usefulness; but another and a stronger evidence is awaiting that labour. He has proved by the silent records engraved by the hand of man, that thousands of years prior to the Christian era, Egypt consecrated the pregnancy of a virgin, and worshipped from the birth, the son of the incarnation of the Deity. The earth has had good cause since its creation, to worship the sun, which has lit up the earth since its creation. Every nation has had its Messiah. You know that India has had its Obrihna; that Persia has had its Zoroaster; Egypt, its great prophet, Hermes. In fact, every nation has had its one great Messiah, who is made as God's counterpart. Astronomy has named the Sun, which is the source of the maintenance of all earth-life with every day, throughout every month which forms the Zodiacal year. Now the sun has had its setting or dying, its rising or resurrection, and which has also been blended and utilized as a fitting ending of Christian fable.

May God hold you onward, and bear you upward. Robert Taylor bids you good-night.

## THE THEOLOGICAL CONFLICT.

### A TIMID LISP FROM THE "FESTIVE GLADIATOR."

Mr. Editor.—Sir,—I am greatly delighted at the outburst of chivalrous fervour, by the theological "masher," "A. A.," with which you amused your readers, at my expense, a few weeks ago. Had it appeared in your contemporary, "The Theatrical Flagellator," in defence of the "honour" of some popular lady of the ballet, at the Over-gay Theatre, it would have been remarkably appropriate. I will not do Lady Caithness the injustice to suppose that she derives the slightest comfort from such an exhibition.

But I am instructed as well as delighted. Again it is manifest, that a man's conduct is like that of the god he worships. Like the deity of the sect to which "A. A." belongs, he has made a man "in his own image" out of dirt, and after throwing dirt at him till he was disgusted at the result, he consigns the whole performance to eternal destruction. Thus I am made to appear in your columns the exact counterpart of "A. A.'s" inner self. All the attributes he bestows upon me are his own qualities, for a "student" is not a professor of knowledge, but a person conscious of his own ignorance, and who is seeking to improve himself. How long I have been "silent" is perhaps unknown to "A. A.," but it is rather remarkable that he has allowed himself to disregard his own counsel in that matter.

As to "manners," in philosophical controversy they are not required, least of all such as are manifested by "A. A.," who in a brutal side-issue sinks the whole question. In truth I made no personal allusion to Lady Caithness at all: I only had regard to her letter which was commented on, and which, if "A. A." could not defend, he should not so unwarrantably have dragged in the personality of the writer; like a little boy who has read the "penny dreadfuls" till he fancies he is rescuing a fine lady from a frightful "Festive Gladiator." It is no disparagement whatever to allude to an unsuccessful letter as characteristic of the sex: then the personality is sunk in the generality; and after all, the conquest of logic by love in the female breast, is woman's great charm and man's chief comfort; otherwise, how ever could the dear creatures maintain devoted attachment to us inconsistent, unworthy men? There! ye other sex, take that.

But the most unkind stroke of all is when "A. A." compares Hypatia with Lady Caithness. Possibly our Theological Masher is unacquainted with the history of that remarkable Lady. If so, I would gladly tell him of a second-hand book shop on the Surrey Side, in the window of which he can consult a Biographical Dictionary, free gratis and for nothing. (Being an ignorant "Student" I often avail myself of such opportunities, but not without patronizing that "clearance lot, one penny each.") There he will find that Hypatia was a teacher in the Eclectic School of Alexandria, and the worthy successor of the list of philosophers who have been so recently described by W. Oxley. Her beauty, chastity, learning, and many graces and abilities made her famous. Had the various Jesuses of Lady Caithness's letter been laid before her, she could have sorted them out dextrously, if, indeed, the modern Ultramontane type, the "Tomb" specimen, was then in the market. But Cyril, the "Christian" Bishop of Alexandria, was intolerant and haughty. He encouraged the populace to plunder the Jews. Orestes, the Governor, a frequent visitor at the house of Hypatia, sought to maintain order, and punish the tools of this rascally bishop. This directed the hatred of the Christian party to Hypatia. As she was returning home from her School, she was seized by a furious band of Christian assassins, who dragged her through the streets, stripped her naked, and finally tore her limb from limb, in the year 415 A.D.

Thus this most brutal sacrifice of this grand woman was committed by the predecessors of the corpse-worshipping church, of which Lady Caithness confesses herself the devotee

and for the unkind thrust of throwing the circumstance in her teeth, she has to thank the "manners" of her friend "A. A."

He who dares to speak the truth can well bear the "truculent" epithets of a blood-thirsty and abandoned sect, which has paved its way to dominion by millions of such murders as that perpetrated on Hypatia. Now it can only throw dirt, and by its hereditary arts, do all that inanity and petty spite can effect to obstruct the progress of truth. But who cares for all this—with fine-ladyism flaunted in the face to boot? John Knox earned immortal renown for daring to preach the truth straight in the face of a very fine Lady, Mary, Queen of Scots; and may not history repeat itself in the persons of those who, to this day, assume the relative positions in the debate?

A BIBLE STUDENT.

[This is in reply to a letter which appeared on Feb. 15.—Ed. M.]

#### THE VIEWS OF THE RECORDER OF "ANGELIC REVELATIONS."

To the Editor.—Dear Sir,—I am thankful to see you decline to admit any more communications respecting the present conflict, in reference to "Angelic Revelations." It was more than a violation of propriety on the part of the person who dragged this work into the discussion. These volumes, recorded and edited by myself, by the munificence of a few friends are printed and circulated (to those who can appreciate their contents) without charge. Under such circumstances, to use, and pervert their aim, for personal self-opinionated ends, is unwarrantable, and deserves the rebuke that your editorial in last MEDIUM inflicts.

I will take the responsibility of what your editorial contains, in reference to what is said therein in regard to the "personalities" concerned, and their misuse of these volumes. In the meantime, I simply give an emphatic denial to the meaning which is attempted to be wrested from words which are not understood by those who quote them in support of "historic" evidence. With your permission, when the series is complete in the MEDIUM, I will have my say, but as already stated, I will not be dragooned nor cajoled into a false position.—Yours most respectfully,

WILLIAM OXLEY.

February 23rd, 1884.

#### FACTS VERSUS FICTION.

To the Editor.—Sir,—I had intended, in deference to Mr. Oxley's expressed wish, to defer adding my little quota to the discussion on the above subject, until the series of papers on "Egypt" had come to a close; but as Mr. Oxley, in your last issue, has in a manner re-opened that discussion, and once more in plain terms announced his belief in the non-historic character of the New Testament narratives, I hope he will pardon me if I express now, instead of later, my regret at the conclusion to which his researches have led him.

Of the reliability or otherwise of the testimony borne by contemporary writers to the historical existence of Jesus Christ, I am not in a position to express a definite opinion. I leave that part of the subject to abler pens than my own; but I think I am right in assuming that Mr. Oxley is influenced largely in his belief by the fact, that the counterpart of some portions of the gospel story may be found in Egyptian temples to-day; thereby proving, to his satisfaction, that the latter has no basis in fact, being merely a sort of mythical or allegorical drama, so vivid in its realism, that the truths it was intended to convey have been overshadowed and finally eclipsed by the form in which those truths were enshrined.

When Science makes a discovery, we do not doubt the fact vouched for, or deny its existence, if we find later that what seemed so new to us was a well-established fact to races prior to our own. Prove, if you will, that the life of Christ is but the duplicate of the story Egypt and India told ages ago, you but confirm the fact that truth is external, that God is not partial, but that in all ages, by similar and by various means, He has manifested himself to men and become, in the highest spiritual sense, incarnate.

Why seek to rob the world of a vitalizing and elevating influence, of a perennial source of inspiration and strength? Have we so many incentives to virtue, that we can afford to lose one so wide-spread in its influence, so suggestive in its spirituality, as is the life of Christ?

I know Mr. Oxley discards the casket to retain the jewel within, that while denying the historical he accepts the spiritual underlying it, but all cannot draw these fine distinctions, all cannot live upon symbols. I cannot; nor can I, as does Mr. Oxley, acquit the authors of the New Testament of intentional fraud, if their narratives be, as he believes, without historical foundation. To raise an edifice of spiritual truth upon a foundation of lies, could subserve no high purpose; simulating history may amuse, I fail to see how it could be expected to instruct. And while admitting that the simple story of Christ's life may have been used as a peg upon which to hang many an antique dogma, foreign to the character in the background, I cannot relinquish my belief in the real tangible existence of that character, nor regard the whole story as the "baseless fabric of a dream"; nay, worse, as a gross falsehood and a revolting imposition.

Hoping you will favour me with the insertion of the above, I am, truly yours,

A. E. FITTON.

Cheetham, February 6, 1884.

[In deference to the express wish of other correspondents on the same side, we have kept back this and other letters, that theirs might appear. We have on hand a large number of letters on the other side, but it is impossible to say when they will be inserted.—Ed. M.]

#### A LADY'S OPINION OF CHRIST.

Dear Mr. Editor,—Will you allow me to say just a word or two more, and then I will not trouble you again?

I ought to have been more explicit in my letter in last week's MEDIUM. I meant to say that certain important doctrines in so-called "Christian" Theology were never taught by Christ at all, namely, Original Sin, The Atonement, The Trinity, the Divinity of Christ, and Everlasting Damnation, and texts which are brought forward in support of these doctrines, will be found to have a wider meaning when studied in connection with the rest of his teachings.

I had no intention Mr. Editor of charging you with "inconsistency" because you allowed free discussion in the MEDIUM. The search for truth must bring out adverse opinions. My "dismay" arose from the conflicting beliefs of capable minds. At first I was inclined to believe that what a good spirit said must be true, now I find that spirits retain for some time at least, the opinions which they had here, some speaking with decision, and some wiser and more modest, saying they do not know. So that we must still go on seeking the truth for ourselves, and when we think we have found it, it will still be modified by our individual characters.

I, being a woman, cannot love an abstraction: my heart goes with my intellect, and Christ satisfies all that my nature demands. I do not look upon him as a teacher of morals only, Seneca was that, but the representation of goodness, wisdom, and the highest love, which is self-sacrifice and more, the glorious promise of man's capabilities.

There was one little error in my letter. I said, "Egypt could not keep her religion"—not "help."—Yours very truly,

WILMOT GLANVILLE.

[A vast deal of what we fancy we get from the spirit-world is a reflex of our own spiritual state. Till our own spiritual sphere becomes pure and diaphanous, the light of the Spirit cannot come out at our side as it goes in at the other; it is tainted and warped by what we ourselves are.—Ed. M.]

#### "LILY'S" REPLY.

To the Editor.—Sir,—I leave others to pass judgment on your editorial remarks on my letter, in your last issue, as I possibly may not be an unbiased commentator, especially when you are courteous enough to charge me with uttering "two cardinal falsehoods."

Allow me now to say as briefly as possible, that the first so-called "falsehood" is a misapprehension of my meaning on your part, though the passage seems to me to be clear enough. I did not mean that Mrs. Clara Rowe was THE MEDIUM through whom "Angelic Revelations" came; but that she was ONE OF THAT CIRCLE, through whom they were given.

With regard to your second charge of "falsehood," it is utterly beneath me to notice it; as my letter—copying Mr. Oxley's own recorded testimony of the "Angel" in that circle, to the personal existence on earth of Jesu Christnu as a human being,—is an all-sufficient refutation.

One word more, just to express the deep pity with which I and others must regard any man, who, like Mr. Oxley, makes a public assertion, subversive of the holiest beliefs of the nation; and when called upon publicly to give his authority for so doing, keeps silence, and shelters himself under the protecting wing of another!

With that other, I do not intend to barter words.

Mr. Oxley has made this monstrous assertion, and until Mr. Oxley can make it good, I rest upon my oars, in my invulnerable position, "THAT THE PERSONAL EXISTENCE OF OUR LORD ON EARTH IS AN HISTORICAL FACT."

Requesting this letter may be published in your next issue, as an act of justice to myself,

I have the honour to be, Sir, your obedient servant,

"LILY."

February 23rd, 1884.

#### EDITORIAL REMARKS.

There has been no "charge" made against "Lily" at all. Such language in this connection is unwarrantable, as also the counter "charge" of want of courtesy on our part. The simple fact is, that "Lily" based her argument on two false premisses, and we had no alternative but to point it out. That her affirmations thus used were "false," we distinctly desired to press home in unmistakable terms, that the fact might be

fully realized, how easy it is to get into the toils of error, and manufacture less than worthless evidence in such cases as this.

By her explanation "Lily" has abandoned what from her last letter we regarded as the one premiss, but the "charge" against the other stands proved in the face of the two correspondents' letters of last week, and Mr. Oxley's view of the case above. We leave the reader to judge as to which view of the evidence in "A. R." is the right one; all we have to contend for is, that that evidence is not "harmonious," as affirmed by "Lily," as to the personal existence of "Jesu Christnu" on earth. For our part we do not know who this is, or what bearing the "existence" has on the main issue; but our concern is, that if an argument be used at all, it be a valid one, leading to truth and not to error. But "Lily" does not want to be convinced on this point, for she is just as positive as if the correspondents of last week had not disproved Mrs. Rowe's statement, the evidence contained in which was but the reflex of her own thoughts, and not in accordance with the spirit and principle of the communications as a whole. This has been established by what has been published in these columns.

Now what is the real question at issue? Mr. Oxley in his articles proves beyond a doubt—as admitted by lecturers who lecture under the auspices of the Church of England—that the Christian religion is a more recent edition of a religion which existed in Egypt when the monarchy was in its prime. The New Testament narrative can therefore not be the life of a Judean, for it had appeared previously as applied to the spiritual hero of Egypt, and other correspondents point out to other heroes in other countries in various parts of the world. But Mr. Oxley admits that in its Christian presentation it had a "lay figure," and it is a question of evidence who that "lay figure" was. If then, "Lily" has a "Lord" who is to her "an historical fact," Mr. Oxley has not alluded to him at all, nor has he made any "assertion, subversive of the holiest beliefs of the nation." It is for "Lily" to calmly show that her "Lord" is the same or not the same as the Egyptian-derived hero—who, according to the gospel of Matthew, spent his infancy in the land of Egypt. If the said "Lord" be not the same, then "Lily" has no ground of complaint against Mr. Oxley; if the same, then Mr. Oxley has given him an historical existence much further back than "Lily" had dreamed of. For, after all, Mr. Oxley has denied the existence of no one: he has simply shown the origin of the New Testament history. He has repudiated no spiritual principle affirmed in the Gospel history, and lastly he has not kept "silence," but gone on establishing his point from week to week; nor has he "sheltered" himself at all, but gives his testimony on the "false" premiss above, wisely, however, refraining from "bartering words." W. Y. who wrote last week lives in Kent, and is entirely unknown to Mr. Oxley.

There is a Gospel principle which does not so much emphasize "justice to myself," as "love to my neighbour." This true Gospel Teaching we commend to Christians, in place of the external fables to which they so unspiritually devote themselves. It is not antagonism to "Lily," whom we have for years known as a kind friend, that inspires our remarks in this case. It is our duty to conscientiously and kindly show her the true bent of her efforts; and we would hesitate in being so rash, were it not that her performance takes place in these columns, for the influence of which we are responsible. Again, we are placed between two fires. It grieves us deeply to appear in conflict with "Lily," and equally is it painful to us to throw aspersions into Mr. Oxley's face from week to week, who has spent so much money and done so much hard work to benefit this paper and instruct its readers. He has performed his task with great respect for the feelings of his Christian readers, and the most pointed sentences of his have been incited by what he has had to receive

from the other side. We therefore feel it unkind to Mr. Oxley, to "express the deep pity" for him which "Lily" asks us to put into print on her behalf: we repeat, it is hard thus to have to put our own feelings aside, and do that which seems unkind to a benefactor of our readers.

There is no ill-feeling in our breast, and where it is so readily imagined, there it resides and emanates. Let us, then, seek each one to help to discover the Truth, sinking all evil thoughts of one another. The morning Light of the New Dispensation is upon us. Let us forget ourselves and our feeble foregone conclusions, and seek the New Revelation, that is already before our eyes, if we will allow the scales of tradition to fall off, and behold it.

But those who oppose Mr. Oxley are doing the work in their way. Theirs is the more painful part. Yet to them gratitude is due for the part they take in the great drama that is now being enacted amongst us. In this our day, as many a time in the past, the Spirit broodeth over us, and weeps because the old Temple will be thrown down, while we have so culpably failed in providing for ourselves a new Tabernacle for the Spirit that is within us.

A correspondent points out that our allusion to "holy men of old" appears in 2 Peter, i., 21. We had not time to "look it up," but remember that it was as a Scripture "proof" to a question in the Catechism, that we first became acquainted with it, so that Christian teaching is synonymous therewith. In Mr. Oxley's chapter this week, see the testimony of Origen, the most solid of the Fathers, who bears our statement out to the very letter. After some hours of search, we find that the report of the Bradford circle did not appear in HUMAN NATURE, but in the MEDIUM, Nov. 25, 1870. What made us think of seventeen years ago, was because at that time, and at an earlier period, we were in the habit of meeting with the medium and circle in Yorkshire. We may reprint Mr. Pitt's letter on the subject, which is now almost inaccessible to our readers.

## OBITUARY.

### NEVIL LARGE.

We have just learned that this highly-valued friend passed away on December 30, 1883, in the 90th year of his age. Mr. Large was a fine specimen of manhood, a sincere lover of truth, and with a heart to love all that was good. He took interest in Temperance, Spiritualism, and other progressive movements, and so kind and consistent was he that he generously sustained those movements that he in principle upheld. We regret there are so few left to fill the places hitherto occupied by the more stalwart pioneers, who are one by one passing on to a higher field of action.

### ROBERT CAMPBELL.

On Wednesday evening, Feb. 20, another kind and consistent friend of spiritual truth passed away at Upper Norwood. Mr. Campbell had suffered long from chronic ailments, but he bore up with not only resignation but cheerfulness. He was in every sense of the word a gentleman: kind-hearted, benevolent, universally loved and respected. His motives were pure and his pleasures simple. He delighted in nature; flowers, the garden, the song of birds, or music of any kind. Mr. and Mrs. Campbell were one in the steady friendship bestowed on our work for many years, and their names appeared indiscriminately on our lists of helpers. May the consolations of spiritual knowledge and experience reconcile the lady, who is left, to her loss, which is no doubt the gain of one well-fitted for the immortal world.

G. N.—We may reiterate your "much surprise" at the contents of your post card. Spiritualism is not a creed, and most of those who appreciate its truths are Unitarians in theological principle. Longfellow's works contain many instances of spiritualistic teaching, so that his views on that point are undeniable.

THE ARUNDEL MYSTERY.—This singular affair has taken another turn during the past week, the girl having, while under the influence of great nervous agitation, seen the vision of a bald-headed old man or woman in the spirit! She has been sent away to a Convalescent Home at Brighton.—Local Paper.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 29, 1884.

### NOTES AND COMMENTS.

We have received a very long article from Lady Caithness in explanation of her views. We have not had time to read it, but intend to give it a prominent position next week. The MEDIUM was complete, except the current news, when her MS. arrived on Tuesday evening.

Our readers will be struck with the remarkable combination of matter which occupies this number. The chapter on "Egypt" gives astonishing evidences, which run counter to popular Christian assumptions, and the Control and report of Dr. Wild's lecture go hand in hand, in a general examination of these claims, and the conduct of the sect that clings to them. Observe, also, that the Control alludes to the portion of the celestial chart published by "Faithful" (Mr. Oxley), the week following the Control being dictated (Feb. 8), in which the Zodiacal sign Sagittarius is depicted as half-man half-horse. Surely all this shows that there is a power unseen, working all these matters up for a definite result.

The friends deeply regret that Mrs. Britten finds it impossible to visit London before her departure for America in April. They are making arrangements for an anniversary celebration, nevertheless.

"ZETA."—You have sat too much. The power has been used up by the intensity of brain action, overcoming the supply of aura at the disposal of the spirits. Be less anxious and sit rarely.

Miss Rosamond Dale Owen, granddaughter of Robert Owen, will lecture at Eleusis Club, 180, King's Road, Chelsea, on Sunday evening, March 2, at 8 o'clock, on "Robert Owen, and his experiment at New Harmony;" on Monday, March 3, at Woman's Provident and Protection League, 36, Great Queen Street, Drury Lane, on "Margaret, the true story of a Noblewoman;" on March 16, at Hammersmith Club, Grove House, Broadway, Hammersmith, on "Robert Owen, and his experiment at New Harmony." It would be a grand matter for our Spiritual friends in the Provinces if Miss Dale Owen could be induced to take a tour, and speak in a large Hall on Sunday, and in smaller gatherings during the week, according to her strength. She is a most interesting speaker, and her matter is altogether new and striking.

THE SUNDAY LECTURE SOCIETY'S Lecture at St. George's Hall, Langham Place, on Sunday next at 4 o'clock, promises to be of great interest. It will be by H. Aubrey Husband, Esq., M.B., on "The Religious Evolution of Scotland during the last two centuries."

A SPIRITUAL WARNING.—The "Scotchman" of February 4, reports on the loss of life in the Highlands caused by the severe storm. Several shepherds were lost in the snow, one eight miles from home in the moors, and his companion, Roderick Martin, placed the deceased's bonnet on his staff by which his body was found. This Martin was discovered alive under the following remarkable circumstances:—"John Macfarlane, Upper Shader, the man who found Roderick Martin,

relates that before daylight on the day when Martin was found he was awakened by three distinct knocks on the door of his house. Thinking it was some of his neighbours, he got up, but found no one. After partaking of food he felt (he says) an indescribable desire to proceed at once to the moor without waiting for any of his neighbours. Having gone a considerable distance, he came upon the footprints of a man, and following them he came upon Martin lying in the snow." This is an unmistakable case of spirit direction, and proves Macfarlane to be a medium of valuable capabilities.

MESMERISM.—The "Court Journal" of February 2, alludes in a very mysterious way to some new "show" in Paris, connected with Mesmerism. An "interpreter," and "a lovely and pure being," a "medium," are spoken of.

### JOSEPH LIVESEY—FOUR SCORE YEARS AND TEN.

Congratulatory Stanzas "to Joseph Livesey, Esq., on attaining his 90th year, on March 5th, 1884," have been written and published by J. Duthie, 4, Peel Terrace, Preston. The lines are not at all poetical, but the fact they indicate must fill thousands of hearts with gratitude, that the patriarch Temperance Reformer still survives in the flesh. He is one of the original seven who signed the Teetotal Pledge, and has from the first taken a leading part in Temperance work. We quote one verse:—

"Thy Malt Liquor Lecture has ne'er been surpassed,  
Nor has it been answered by opponents so vast.  
The millions of leaflets thou hast so liberally strewn,  
Have done their work well, as now may be shown.  
Then do not despair, for the work's going on,  
Which the SEVEN MEN OF PRESTON so nobly began;  
There are thousands of converts all through the land,  
For our temperance principles are willing to stand."

Our knowledge of Spiritualism has given us many powerful arguments on behalf of Temperance, which are not otherwise attainable. Much of the tendencies to drunkenness, and the insensate crimes that follow, arise from the obsession of evil spirits in public houses. Many men and women are mediums, and do not know it. Associated with depraved characters in public houses, the atmosphere of which is pervaded with the aura suitable for the control of low spirits, obsession necessarily takes place, and the otherwise kind husband and father is made to take the lives of those whom in his normal state he loves. What hosts upon hosts of lost and ruined souls in the dark under world, those who promote this awful ruin must have to face!

BRADFORD.—Walton Street Church congregation was addressed on Sunday by Mrs. Tate, Mr. Sharp, and a lady in the audience, which made a very interesting meeting. In the evening, Mr. H. Briggs spoke, then Miss Musgrave. There were many strangers, who watched the mediums narrowly, and seemed variously interested. We send out no brass band to parade the streets, we toll no bell, but our church is crowded at every service. We hope for great works this coming summer.—COR.

NOTTINGHAM: Morley Club Lecture Room, Shakespeare Street.—On Sunday two very good addresses were given through Mrs. Barne, although she is yet very feeble. The subject at night was the "Life and Martyrdom of Stephen." He was described as a medium, who could be used very powerfully for spiritual manifestations. He was so under the influence of spirit intelligences as to be fearless of men, and when surrounded by howling bigots he received such strength and support from angelic beings, as to enable him to rejoice when being stoned to death. His history was said to be a positive proof of the reality of spiritual phenomena, and it was shown that with proper conditions, there is every reason to believe that similar manifestations can be and are produced in these days.—COR.

BIRMINGHAM: Oozell Street Board Schools.—Last Sunday, Mrs. Groom occupied our platform. She was to have been in Manchester on this date, but owing to her suffering internally, she was unable to travel, and it is hoped the Manchester friends will take the excuse for her not coming. We had a glorious meeting: the room was crowded to excess. The discourse was on "Man's hour of time and eternity," which was given with a grand eloquence, far surpassing anything she has given before. Four beautiful poems on different words, and clairvoyant descriptions, all over the room, which were mostly recognised, and some very beautiful messages. We are making our truth felt in Birmingham.—COR.

HEYWOOD.—On Monday night last, Mr. W. J. Colville favoured us with a visit. We had an excellent lecture on "The difference between the Teachings of Spiritualism and the Teachings of the Christian Churches." His guides treated the subject in their usual exhaustive manner. He was listened to by a nice audience, with great satisfaction. One very pleasing feature connected with the meeting was the naming of a child, Sam Earnest, belonging to Mr. and Mrs. Brearley. Some very suitable and useful remarks were made while referring to the child and its consecration. We hope soon to have another visit from him, and pray that success may attend him.—J. WILD.

## CHILDREN'S PROGRESSIVE LYCEUM.

### FORMATION OF A LYCEUM IN LONDON.

On Sunday evening, a meeting, as announced, was held at the Spiritual Institution. On the motion of Mrs. Graff it was proposed unanimously that a Children's Lyceum be established. The following officers were elected: Mr. Collyer, conductor, Mrs. Graff, Guardian; Mr. King, Guard. At present only one group is formed, Leader, Mr. J. Burns. On Sunday next at 7 o'clock, the Lyceum will meet at 15, Southampton Row. Friends who are interested are earnestly invited to attend.

The Lyceum system is coming so universally to the front at present, that practical information is in request. Mr. Kitson says, "It is a pity that Keighley and Sowerby Bridge friends did not respond to the request thrown out in these columns some time ago." Now is the time, and if Mr. Kitson will open the way, no doubt we can have a series of practical letters from those who work Lyceums. We have another Lyceum Dialogue of his awaiting publication.

### W. J. COLVILLE'S LONDON MEETINGS.

All our Metropolitan friends and readers are respectfully reminded that arrangements have now been fully made for the delivery of twenty-six lectures through the mediumship of Mr. Colville, in Neumeyer Hall, Hart Street, Bloomsbury, London, W.C. Tickets are now ready for delivery. Friends wishing to secure them are requested to send P. O. Order to W. J. Colville, 4, Waterloo Road, Manchester, without delay, and they will receive tickets per return. The price of each ticket admitting to twenty-six lectures is 10s. Mr. Colville has also 6d. tickets, admitting to a single lecture, which he will be happy to furnish to applicants who send money with their orders. Persons unable to pay for admission, may make application for free tickets, either to Mr. Colville, or to the Editor of the MEDIUM. These applications will be met as far as possible, but as the expenses will be very heavy, and large advance payments have to be made to secure the hall, all who can afford to hire seats it is hoped will do so. As the 10s. tickets are transferable, one ticket may accommodate many persons who wish to attend at different times. Each ticket will be endorsed by Mr. Colville with his initials, and the ticket itself represents the full amount of his or her subscription.

This course of lectures will no doubt be one of the features of the approaching London season, and those who miss this opportunity of hearing the guides of one of the most effective speakers in our midst, will deeply regret it when he has recrossed the ocean, and is beyond our call. Mr. Colville has created a perfect furore in favour of Spiritualism wherever he has been during his provincial tour; let us do our best to make the London meetings so successful, that after another tour in the Provinces during the summer, he may be induced to return to London and become an institution for the winter, not at Neumeyer Hall, but at a much larger place, because Neumeyer Hall is too small for the crowds that gather. London certainly ought to support more than one large and influential public gathering.

### PSYCHOLOGICAL HALL, ALBION STREET, LEEDS.

LECTURES, POEMS ETC., BY W. J. COLVILLE.

Sunday, March 2nd, 2.30 and 6.30.

Monday at 8, subject, "Spirit, Matter and Force."

Wednesday at 8, Answering questions relating to Spiritualism.

Friday at 8, subject selected by the audience.

Sunday, March 9th, at 2.30 and 6.30.

Visitors are requested to be early, or they may be unable to gain admission.

TMOs. DUCKWORTH.

Mr. Colville's address from March 2nd to 10th, will be: W. J. Colville, care of Mr. Lingford, Belgrave House, Leeds.

MANCHESTER: Co-operative Hall, Downing Street.—On Sunday last, Mrs. Hardinge-Britten delivered two addresses in the above Hall, the afternoon subject being "The soul of Things," when over 300 people were present, and in the evening six subjects were chosen by the audience, which were dealt with in the lady's usual magnificent style. Over 1,000 people had assembled to the evening service. From the numerous inquiries and the steady increase of attendance at these meetings, the movement seems to be making itself a position hitherto unoccupied by it in this district. The MEDIUM was freely sold—indeed, twice the number on hand might have been disposed of. Our friends will kindly bear in mind the farewell services to be held on Sunday, April 6, in the same Hall, and do all they can to make the gatherings worthy of the occasion.—COR.

On Tuesday, March 11, Mr. J. Burns will give a Phrenological demonstration at 167, Seymour Place. Each person whose head is examined will contribute 1s. towards the rent of the room. This is an excellent opportunity to have one's head examined at a nominal charge.

## LITERARY NOTICES.

### MRS. BRITTEN'S HISTORY OF SPIRITUALISM.

NINETEENTH CENTURY MIRACLES; OR, SPIRITS AND THEIR WORK IN EVERY COUNTRY OF THE EARTH. A Complete Historical Compendium of the Great Movement known as "Modern Spiritualism." By Emma Hardinge-Britten. 556 pp., cloth, with many portraits and illustrations, 15s. Manchester: William Britten; London: E. W. Allen.

If the reviewer, on taking up this ponderous volume, is at a loss to know where to begin, the difficulty of the author may be imagined in knowing how to first set about the gigantic task of which this volume is the fruition. It is a labour much more difficult to perform than to give an exposition of principles or spiritual teaching. The long years of patient research and travel which the contents of this book must have necessitated, almost appal the contemplation. Indeed, the first impression on sensing the sphere of the work, is this feeling of toil, burden, mountainous bulk of matter, and boundless prairie-like expanse of distribution.

It would be difficult to find one in the spiritual field more capable of undertaking such a duty, than Mrs. Emma Hardinge-Britten. She is a woman of great capacity and endurance, and is thus a living symbol of that which has come into the hands of readers through her agency. She has, in addition to mediumship of a remarkable kind, a natural literary talent, and keen powers of observation. She has had, moreover, much experience of the Movement for many years, and has travelled much. These, combined with her great personal influence, and vast correspondence, fit her most eminently for the accomplishment of that, which as a labour of love, she has so well done. We say labour of love advisedly, for no sale of such a volume at the price could repay the work expended in its literary production.

It is impossible to do the matter justice in any one notice, nor is it within the compass of a busy life to devour the contents of such a garner in any given short time. This must account for the fact that our columns have not hitherto been in a state of readiness to suitably entertain their great visitor. Naturally the contents fall into two categories: geographical, and according to subjects. Thus the reader may acquaint himself with the doings and status of Spiritualism in any portion of the earth, or he may look out and compare the same form of spiritual manifestation, as observed through various mediums, in widely separated countries, and under different circumstances. This is an important consideration. The universality of Spiritualism, and the kindred nature of its products, are the best of all arguments in favour of its genuineness, and that it is indeed the outcome of spirit-power, acting in a manner and over an area, that human effort could not possibly accomplish.

And here the historian must feel at the greatest loss to do justice to the mighty subject. The real operators are not visible, not known by name, have no place or standing in human society. It is the INFLUENCE of these Invisible Ones that has made the Manifestation of the Spirit so universal in this, our day. The chronicler can only repeat what has been said of the agency of certain human beings on the mortal plane, who have been used by these invisible powers as mediums, or representative workers. And, again, the works of these workers partake of two characteristics: that which is derived from the incitement of high spiritual influence, and that which emanates from the self-views of the man or woman, him or herself. In so far as a spiritual worker is the instrument of high and holy ones, in so far as he or she a useful factor in a Spiritual Movement. But much that passes for being spiritual is simply a reflex of human aims and views, and often it makes more noise, even in Spiritualism, than the Word of the highest and the holiest. It is

the "still small voice" that has done, and is doing, the Great Work, but of its doings no chronicler can keep record.

The Historian has no other alternative than to record that which has become the common property of the public mind; good or bad, the acts of others are placed on the page. It would be a slightly invidious task to sort out the good, bad, and indifferent forces that have found in this Movement their willing tools. But all are parts and portions of the complex whole, and to state the case truthfully, the story must be told as it appears to the observer. The true and spiritual view of the affairs of men, in this Cause as in all departments of human action, can only be truthfully delineated from the angel-side of life. There all the secret springs are placed, and there the dynamics operate for the working of the whole. It may yet be found that many have applauded themselves for doing that which might much better have been left undone. While the real grain of "Mustard Seed," which after all became the great Spiritual Tree, has been passed over unacknowledged, the great tree is there, and we busy humans fancy we have planted it, tended it, and made it grow to what it is.

But this style of reflection is probing into a sphere of which it is not the concern of this work to treat. It deals with men rather than spirits, and the doings of men in reference to Spiritualism, rather than the action of the spirit-world therein. That the author is alive to the inner life of the Movement, is apparent from her Dedication, in which the operation of those unknown on earth, is gratefully acknowledged. We desire to emphasize that recognition, and it requires to be kept constantly in the mind of every spiritual worker. Let the external self of him fall into the shadow, that foremost may appear his eternal being; the light, that with an innumerable host of similar witnesses, testifies to that which is interior and ever-enduring.

Though we are engaged daily in manufacturing the history of this Movement, we can turn to this volume and appreciate the freshness of its information. It is, indeed, the condensed essence of the combined labours of many minds similarly engaged to ourselves. Near the last page we find a few genial paragraphs anent Andrew Jackson Davis. It is said of him that he is still "preaching the Harmonial Philosophy to weekly gatherings of devoted followers in New York." A few days ago we had conversation with a gentleman, who quite recently was one of his audience, and spoke highly of his eloquence and subject matter. But here is a statement which reaches us for the first time:—

"We have been given to understand that Mr. Davis has quite recently passed through a University course, which has qualified him to take his place amongst the secular scientists of the day, as one of the medical faculty, and he is now Dr. A. J. Davis."

Mr. Davis was a clairvoyant doctor when a lad, and accomplished much that the medical faculty had abandoned as hopeless. But notwithstanding his "superior condition" and great intellectual illumination, he does not scorn external culture. It is a question if it would not be well, that only those with the genius for perceiving the deeper truths of nature, should be set to the work of studying the external facts and phenomena of existence. This selection would cause Science to be less Agnostic and superficial. Whatever may come of Mr. Davis's academical studies, they are an indication of the necessity of correlating internal perception with external observation, before we can have a true, reliable, and useful system of Science. If Mr. Davis thus appreciates "education," lesser illuminati should not be ashamed, nor be backward in following such an illustrious example.

The vast mass of information which this volume contains, may be imagined, when our twenty years' work occupies less than a page, and yet thereon, all that need be known is truthfully stated. This is all the more grateful to us, as we know full well the

history of those toilsome years, with their "good and evil report," and we are glad to learn that which is more fresh and new. To the credit of the Movement be it said, that of the great army of mediums and workers whose doings are recorded in this great work, there appear to be few, indeed, against whom an "evil" report has been raised. Yes, we say "to the credit of the Movement," for the calumny of the individual is not so much a disgrace to the unfortunate victim, as it is to those, who for purposes that had better not be named, raise the hue and cry. It shows the author's candour and honesty, in noticing the fact in this particular case, which was bitter in the extreme, and the effects of which have not yet passed away. In truth, nothing has been more distinctly "phenomenal" in the whole history of Spiritualism, than the ability of the work of the Spiritual Institution to bear up under the adverse influences of "evil report." Surely, it shows that the reins are not in human hands, and that man's ill-will or good wishes are impotent when compared with spiritual forces.

There is only one erroneous word in the portion that concerns us, and it is evidently a slip of the pen. In speaking of the MEDIUM and HUMAN NATURE, the phrase "still later" is used, which should read "still earlier." HUMAN NATURE was commenced in 1867, just seventeen years ago, and was suspended in its twelfth annual volume, on account of an attack of diphtheria which prostrated the editor for a long period.

From the modesty with which particulars have been stated, with which we are fully acquainted, we can testify to the fact that the sketches of work given in this book are not over-drawn. This is a matter of very great importance, and gives the reader confidence in the veracity of all that comes before his notice.

On another page we observe a very hurried allusion to Mrs. Britten's work in London, thirteen years ago. Her Cleveland Hall Lectures were reported in these columns. So great did the interest become, that we were teased with applications from the country for lectures, which Mrs. Britten's time and duties would not permit her to respond to. The writer, on returning from a northern tour, brought Mrs. Britten engagements for over fifty lectures, only a portion of which she was able to fulfil. Again she is about to leave, and if such an accumulation marked the course of events then, what can it be now?

These lectures, thirteen years ago, remind us of the "Theological Conflict" of to-day. Mrs. Britten gave forth no uncertain sound on these points. She recognised the Divine in Humanity, and thus could accept it in any particular specimen. One of her orations was on Solar Worship, the very subject that Mr. Oxley is dilating on now. These views, then, are not an innovation, and two years later they were further advanced through the kindness of Mr. T. E. Partridge, who paid for the publication of a translation of Dupuis in special supplements of the MEDIUM.

This goodly volume is not a mere collection of events, but it is full of Spiritual Teachings, so that it serves the double purpose of giving an account of the Movement, and its inner life as well. So valuable has it been found in this respect, that it is often read from the platform at Spiritual Meetings. One little excerpt we lay before our readers on this occasion.

Speaking of Spiritualism in China, the author reports a conversation she had with Dr. Ah Sin, in Australia, a Chinese medical practitioner. He said:—"You are really behind the times, and ought to call Spiritualism no longer modern, but ancient. Sounds and motions are not only made use of by spirits to attract notice, but true communion by words, writing, and speech, such as is uttered when the spirit enters the body of another. All this—besides *sic fa* (evil power) which enables men to cut and hack their bodies and cure them again on the instant—the Chinese have had amongst them from the beginning of time, certainly

since the days of Lao Kuin." Then follows many particulars as to Chinese Spiritualism, and that dating from the days of Confucius, upwards of 2,000 years ago. China had a philosophical and a spiritual set of teachers, reminding one of what Mr. Oxley has shown existed in Egypt.

As to the power by which "hacked bodies" can be instantly cured, in another chapter Mr. Bertolacci attributes it to using the name of "Christ," while the Chinese think it is the attribute of the "evil power." No doubt the "hacking" is evil, and to make a professional show of any spiritual ability is "evil," but after all, what about the curing? identical in effect in both cases.

There are many points that we could dwell on with pleasure and profit. Old familiar phenomena come up fresh and wonderful: Mrs. Everitt's mediumship, with specimen of direct writing: Mrs. Esperance's mediumship, with engraved illustrations, and many others throughout the world.

The intelligent Spiritualist could not serve the Cause better than by mastering the contents of this book, to enable him to speak with fulness on the subject in private or on the platform. With such a Scripture to expound, the Cause need no more languish for want of speakers, if the ordinarily intelligent mind will only apply itself to the subject.

We must return to this study again, and enrich our columns as opportunity presents, with special quotations on disputed topics, as well as in evidence of views more universally recognised.

#### CHRISTIANITY, ITS EVIDENCES AND DEFENCES.

On Sunday afternoon, on behalf of the Sunday Lecture Society, a lecture was delivered at St. George's Hall, by George J. Wild, Esq., LL.D., on "Christianity: Some Remarks on its Modern Evidences and Defences." It was of great interest in showing the view taken of Christianity by an "outsider," who is an able, cultured, and religious man.

The lecturer had his remarks committed to paper, but he spoke them in such a charming voice and manner, that the effect was quite inspirational. He embodied a deal of matter, and the composition as a literary work, was of a high order.

Opening the subject, Dr. Wild referred to the odium thrown at those who essayed to expose the weaknesses and inconsistencies of Christianity. They were regarded as ignorant, and of an evil tendency, but he was glad to observe that the defenders of the faith were, of late, improving in their style, formerly so vituperative. Yet they were not satisfied with a defence of their position: they were very aggressive, and it was expedient that Free-thinkers should not relax their efforts to keep their encroachments within bounds, and aim at still further improving the manner of Christian advocacy, otherwise Freedom of Thought might become more and more restricted, and end in disastrous consequences.

The side-issues of the Christian apologist were shown up, by which paltry matters were made quite illogically to assume a cardinal position in the argument. It was the business of the Christian to advance such evidence as would impress the mind of the seeker after truth with its importance, but this had not yet been accomplished. Those of earth's civilized peoples who recognised the claims of Christianity at all, were in a decided minority; while, in so-called Christian countries, many of the most highly educated and best minds were outside the pale of the Church. It was not the thoughtless and ignorant that dissented from Christian claims, but rather capable people, who had spent much time in seeking for satisfaction, but without being able to find it. The Christian did not like to have the trappings demolished from his own shrine, but was not at all scrupulous in the manner in which he performed a similar act towards Jews, Brahmins, and other non-Christians.

The Christian magnified the merit of faith and belief, and scouted a hesitating, doubting mind, which desired to find satisfaction before arriving at a decision. Yet it was said: "Believe not every spirit." The only true course was to follow the principles of evidence, and weigh well the merits of the case, and if the truth be unattainable, accept tentatively the greatest probability. History showed that the greatest absurdities had had hosts of believers. Conclusions were jumped at on excitement, which ought to have been rejected till their truth was established. This had brought great evil and suffering into the world: persecutions, bloodshed, and ill-feeling. It was a serious moral offence against mankind, this belief in baseless statements, and the Church, in upholding it, proved itself an enemy to true morality. Such beliefs are impulses from the sensual portion of man's being, and are not

spiritual in their nature. They led to intellectual untruthfulness, in advancing falsehoods as facts, if such falsehoods had the merit of being in agreement with the fanatical impulse.

Science had its faith, held in fact, and it was ready to revise its hypothesis at any time, in accordance with new discoveries. The lecturer then introduced the sympathetic phase of Christianity, so often advanced as a comfort and a hope to man's spirit. But to accept this alone, it was shown would not answer the purpose, as the so-called "historical" matters must be swallowed with it. He then showed that the system had its dark side, which was, indeed, the basis of the whole fabric, and that the Christian method of weighing probabilities showed that a vast percentage of the human family were damned eternally, while only a few gained this heaven, so much prized. The "comforts" of the Gospel, thus presented, rendered it worse than annihilation. But the Christian apologist was clever at evasion. When any doctrine was objected to, it would be shunted as not essential; it was monkery, sacerdotalism, etc., etc., and Christianity was complete without it. But this was not a candid statement of the underlying motive. People in most cases have not probed the true merits of the system, or they would unite to clear out that unhappy superstition from the land. It had to be very much diluted now-a-days to sit on the people's stomachs at all. Soft music and weak ethics, and other such accessories had to be relied on, and the real object of the cunning ecclesiastic was kept in the background.

The lecturer exposed the fallacy resorted to by those who advance the historical merits of the Bible. Undoubtedly it had allusions to historical matters, and when any stone was found in the East, bearing a king's name found in the Bible, great parade was made of the matter in magazines and tracts. Such "facts" could be found in legends, ballads, the lives of saints, etc., but because the country or king existed in connection with the story, that did not render the doctrine incorporated therewith true, which required another class of evidence altogether, to establish it.

It was argued by Christians that the ignorant Jews could not have imagined such a unique character as Christ. Rousseau and J. S. Mill were quoted as testifying to Christ's merits, but the context was suppressed, and Mill only appreciated the ideal, not the ecclesiastical doctrine. As a "man of pre-eminent moral genius," Christ would not suit the Church. That view the lecturer held, yet instead of its helping the Christian position, it militated against it. As to the ignorant Jews, they seemed not to deserve the epithet. In the case of the Shapira MS., one of that race nearly palmed off a forged "Scripture" on Europe, and he named another case, in which the Jew was equal to a little originality in presenting religious wars.

By the reader of the Gospel attributing to Christ all the good qualities he could realize in his own soul, an ideal character was formed. Mahomedans, Brahmins, and other devotees, derived the same spiritual aroma from a contemplation of their sacred texts. It was subjective—within man. Other great moralists had appeared, but they had not been thus idealized, and did not therefore appear to the same advantage. The Jew did not require to draw the character of Christ: that epic was the property of the civilized world before the Christian era. The idea of a meek and non-resisting spiritual man, sacrificing himself for the good of mankind, was a favourite ideal in various lands, and especially with schools of Greek philosophy, to which the lecturer traced the Christ idea. Political circumstances might give rise to the particular figure of a Messiah Prince. The character was only adapted to the requirements of the place and period. Such heroes appealed powerfully to the heart of suffering humanity, and by dwelling on the figure through many generations, they added to the halo of glory surrounding it.

As to the rapid spread of Christianity, the lecturer thought there was much misapprehension. Mormonism, in modern times, had made much more rapid progress, and now had a holy city of its own, and agents throughout the world. In 330 A.D., Christianity had not got a footing in the nearer Roman provinces, so that its becoming the Roman religion at the early period as held by some, was manifestly not true. By a military victory in the Seventh Century, the Moslems were driven back, otherwise that religion might have prevailed to-day where Christianity bears sway. The longevity and persistence of Christianity were no proof of its divinity, for there were other religions older and with more adherents. In view of an objection on the point, he regarded Christianity as just as superstitious as the pagan religions it denounced, and as much divided into conflicting sects. In it he found the only creed in which persecution had been developed into a fine art. Cruelty and bloodshed had marked its course through the centuries, and alluding to ecclesiastical history, he said the unity of the Christian Church was a ridiculous fiction, and never existed. This form of history he regarded in a very bad light, using words conveying its utter untrustworthiness as a basis of fact. It was when the secular agency got the control of the Church that Christians were able to subsist in peace together. The Freethinkers had also done much to train the Church. Christians had gradually progressed with the spirit of the age, which had enlightened Christianity, instead of that enlightening the world.

Christianity had conferred benefits on the world, but they were exaggerated, and many of them were produced by other causes. There was no indication of a special divine agency in the matter. Mahomedanism had also done great things: it had overthrown idolatry, and introduced temperance over a vast region. Many other things had contributed to modern civilization, such as the art of printing, which previously existed in China. Did Christianity claim the invention of gun-powder? It is attributed to a monk; and a clergyman invented percussion-caps. The genius of the Church went largely in the direction of explosives. It had patronized music, art and architecture, but did not originate them; only used them for its purposes. As to its moral influence, the contrast between Christian and pagan times had been falsely stated. A few ancient cities could not be held up as the true state of ancient society. Evidences of as great depravity might be met with in modern cities, but these were not the true test of the moral status of a people, who were normally to be found in the home of the honest, independent man, who took his share in the business of life. For fifteen centuries Christianity made no moral effect on the world. On the other hand, it retrograded, and mankind were in a darker condition than before the Christian system took effect. During the time that the power of Christianity was paramount, it was the darkest period of the world's history. Through the Arabs, gleams of science relieved the darkness, and literature had its emanation from other non-Christian sources.

Modern progress was traced to the discoveries of the great astronomers and philosophers, who were persecuted at every step by the Church. Classical literature became known, and Nature was studied. Women under ecclesiastical rule were either serfs or concubines, though there are passages in the New Testament which might be construed as favourable to the opposite, and there were noble examples even in the Church, of freedom and toleration. But it was a Freethinker who, in modern times, proclaimed the "Rights of Man."

The lecturer concluded with a very fine apostrophe to Truth, as the balm for the healing of the nations. The love of truth was the inspiration which should be regarded as divine. Reviewing the various phases of mind, the lecturer said that if there were a divine observer of man's acts, such a truthful spirit must be pleasing in his sight. If there be no hereafter, such a state of mind can alone reconcile man to existence, and give him during the moments of his being, a calm dignity over the circumstances around him. But, he argued, that as there was mind behind matter, there was in man the love of Truth, which was a pledge that there is a Source of Truth, somewhere. To follow it, at all hazards, he warmly commended all, and a diligent study of phenomena as the true key to that which unlocks the inner realm of causation. This love of truth constrains us to dispute the inordinate claims of Christianity, however much modified they become.

This is a condensed review of the lecture, rather than a report. The sense has been followed as nearly as possible, though the exact language is seldom adhered to. We thought it would interest our readers at the present time, to get a glimpse of views held by men of education, and who have given special study to the subject.

## PROGRESS OF SPIRITUAL WORK.

### WORK IN LEEDS AND NEIGHBOURHOOD.

The principal feature of the work here, during last week, was the amount of publicity given to our Cause by the labours of Mr. E. W. Wallis. A gentleman of the town at his own risk chiefly, engaged Mr. Wallis to defend the Cause of Spiritualism from certain imputations cast thereon by local religious bigotry. Accordingly, on two evenings of the week, Mr. Wallis was engaged in debate, or so-called debate, for the opposition was nowhere; and on the third evening he gave a lecture on "Is there a devil? if so who made him; and why does not God kill him?" This address was certainly a masterpiece of reasoning and eloquence. The Hall at each meeting was well filled; and in connection with the meetings there was much excitement, and much literature was distributed. The effort altogether gave another substantial impetus to the external operations of our Cause. I understand that another good stimulus is to be immediately given thereto through the instrumentality of Mr. W. J. Colville, who is expected to remain in this town during several days.

Our interior work has also gone on well. The circles have been remarkable, not for the numbers attending them, but for the variety of spiritual gifts displayed, and the value of the spiritual communications received. The circle on Friday evening, at which there were seventeen present, was really remarkable for the amount of power developed therein; the clairvoyant descriptions given; the striking and unexpected communications given through the table; and for various other features. Our own friends received some extremely gratifying communications; and the strangers present, we should imagine, would scarcely need another meeting to convince them of the truth of spirit presence and power. An earnest friend said it was the best meeting of the kind he ever

attended; it was a good instance of what might be realized under good conditions, and in a properly-conducted meeting. The two-fold character of this spiritual work must also be kept in view—publicity and large numbers for purpose of diffusion; and restricted circles and high spiritual conditions for the purpose of concentration and development. The light and the power must be both focalized, and also diffused abroad. The circle on Saturday evening was also remarkable for the concentration of power, and the impetus given thereby to mediumship. A young man, whom I have seen only once or twice at the meetings, was entranced to speak with considerable power.

The room on Sunday was, I am told, crowded beyond all precedent; numbers being unable even to obtain admittance. Half-an-hour before the time of evening service, a large throng were gathered at the door, patiently waiting that they might secure a seat. It has now become a question of embarrassment with the society, what to do with the people; but the spirit of zeal and enterprise which the friends have recently so admirably evinced, will, I have no doubt, soon settle that matter. At any rate they have no alternative but to go forward, and provide the accommodation which the people require.

The platform on Sunday was occupied by Mrs. Butterfield, of Morley, who spoke, I am told, with great effect.

CHURWELL.—At this place, which is about four miles distant from Leeds, a meeting was held on Wednesday evening, to which I was kindly invited. Mrs. Hollins, in whose house the meeting was held, is herself a medium of more than ordinary power. Spiritualism has so much influence in the village that had they a meeting room, they could, I was told, count at once upon a congregation of sixty; it would appear that the desideratum ere long will be to get places to accommodate the people, so extensive and universal is the spiritual awakening that is taking place. There was a good company at the meeting in question, and some excellent results were realized in spiritual communication and development of mediumship. Mrs. Hollins gave me an account of some extraordinary cases of restoration of sickness and disease that had taken place in her household, by spirit influence. Whilst listening to her narrative of those and other "signs and wonders," I was impressed with the thought that there were results realized in the private circles and experiences of Spiritualists, far more wonderful than are ever reported in the pages of the MEDIUM, or in any way made public.

HALIFAX—I was appointed on Sunday to speak at Halifax, and had a really delightful day amongst the friends there. The society have secured a really beautiful place in a prominent thoroughfare; but here, as elsewhere, this step has been taken, only to be followed by, immediate embarrassment, for the place is already more than filled. The interior has a very neat appearance, and the room will accommodate, I should think, at least, 250. It was quite full on Sunday, both afternoon and evening; and I felt very much at home on the platform, being sensible of a spiritual warmth, and of a deep devotional and earnest feeling prevailing amongst the people there. The meetings were presided over by a veteran Spiritualist, Mr. John Culpan, with whom I felt much affinity of spirit. There was a good deal of audibly-expressed enthusiasm in both meetings.

For the accommodation of friends, tea was provided in the room, after which a circle was held, when one or two female mediums spoke with much power. After the public service, I invited the people to remain at a second meeting, in which the invisible friends would take part; about a hundred remained to what proved to be a deeply interesting meeting. The much venerated blind medium, Mr. John Blackburn, was controlled to speak with much fervour and emotion, and two females also delivered very able addresses. I noticed a great deal of spirit influence in the meeting. I have rarely enjoyed such a day as that of last Sunday at Halifax. OMEGA.

### THE CAUSE IN BLACKBURN.

Sunday last, February 24, Mr. W. J. Colville spoke three times in Science and Art Academy, Blackburn. Here as at Bradford, the place was far too small for the people. In the morning every one was comfortably seated, but both afternoon and evening crowds were unable even to obtain standing room. The interest manifested in Mr. Colville's inspirational utterances is at this time exceedingly great, and many are the hopes expressed all over the country that several years instead of a few months may elapse before his return to America. The subjects of the lectures were decided by the Committee, and announced previously in the local papers. The selections were extremely good, and the orations proved very acceptable to the immense audiences which gathered to hear them. The morning discourse was on "Death, Heaven, and Hell, in the light of the Spiritual Philosophy;" that in the afternoon was on "The Religion of Egypt, and its relation to Christianity." Both these lectures were remarkably profound and able theological treatises, using the word theological in its correct etymological sense, for they dealt with the science of spiritual life, not merely with human notions about God and immortality. The descriptions given of the Grand Pyramid of Gizeh in the afternoon were intensely interesting, and the es-

essential character of divine revelation clearly separated from the fog of theoretical speculation which has in too many instances made of deity but a capricious human tyrant. The poems after the lectures were peculiarly pleasing, and gave great satisfaction to the many strangers who were present.

The evening lecture was by Spirit "Geo. Thompson," who announced himself at the close. Whenever "Thompson" speaks, no matter how hot or crowded a room, or how lengthy a lecture may be, the utmost attention is given to every syllable. Under his control, Mr. Colville almost loses his usual statuesque appearance, and becomes like some large, powerful man, who is too thoroughly engrossed in his subject to study attitudes or phrases, and yet uses language as elegant and chaste as that of the most fastidious aesthete. "Government, Education, and Reformation in Spirit Life" was the theme of the discourse. It is a shame if such a lecture has not been reported, as it is exactly the kind of "Seed Corn" needed to circulate among strangers to our movement, to let them know that we Spiritualists have some teachers among us who go in for practical reform, and who can combine glowing eloquence with practical common sense. Without insulting the feelings of any sect or party, the speaker called things by their right names, and was not deterred by mock modesty from giving some very explicit directions as to how we can most effectively prevent crime and misery in the next generation. The poem which closed the service was an unusually fine effort.

After three lengthy services the lecturer did not seem at all fatigued. His guides must certainly possess a marvellous power to sustain his organism. Such a medium is a living answer of an unanswerable kind to those who imagine that the right exercise of mediumistic gifts tends to injure either mind or body, when only the ignorant or wilful prostitution of talent can do either.

The Spiritualists of Blackburn are to be congratulated upon the excellent manner in which they conduct their meetings, the efficiency of their voluntary choir, and the unanimity of feeling which exists among them. Mr. Pennington, Mr. Wolstenholme, Mr. Janson, and many other prominent and able gentlemen are always to the front, while the ladies of their households, both young and middle-aged, are as active as their husbands, sons, and brothers, in pushing on the good work. We understand that arrangements are being made for Mr. Colville to give two or three inspirational lectures on the "Science of Health," in some large room in Blackburn during March. We trust the engagement can be consummated.—A FRIENDLY VISITOR.

Another correspondent says:—"The meetings on Sunday were first rate ones. The addresses first rate, and the room crowded afternoon and evening. I am afraid the afternoon address would not be understood by all, but those who have taken an interest in the articles by Mr. Oxley, now appearing in the MEDIUM, were delighted. The morning and evening addresses were sound common sense views of subjects in which every one is interested. The evening address purported to be by Spirit "George Thompson." A gentleman who has heard George Thompson speak in America, told me the ideas were very similar to what he heard Thompson give when in the body."

Mr. W. J. Colville has been speaking to over-crowded audiences every day in the week except Saturdays, for some weeks past. During the week commencing Sunday, February 17, he gave eight lectures: three on Sunday and one on Wednesday in Bradford; one on Monday at Bingley; on Tuesday at Keighley; on Thursday and Friday at Middlesborough, at which later place his guides so effectually used up Mr. Ashcroft, that even many of the previous supporters of that detractor, who calls himself a minister of the Gospel, were glad to repudiate their previous connection with him. His statements concerning the Spiritualists are really beneath the notice of decent men and women. But why waste words on an opponent who, in company with his benighted satellites, substitutes abuse for argument and baseless personalities for reasonable grounds of dissent. Such a man is doing too much to damage his own sect and to raise Spiritualism in public esteem, for Spiritualists to trouble their heads about his vagaries, except to draw audiences for their speakers, by exposing previous to their coming, the utter baseness and absurdity of the opposing element.—COR.

PLYMOUTH: Richmond Hall, Richmond Street.—On Wednesday evening, February 20, a grand concert was given at the Hall, in aid of the Society's funds, and despite counter attractions and tempestuous weather, it was attended by a large and appreciative audience. The performers included Mrs. Willis, Mrs. Hole, Miss Tyrer, and Miss Mackay; and Messrs. Ford, Dunstan, Lascelles, Irwin, Roach, Stentford, Junr., and Clarke, by whom a charming programme was gone through to general satisfaction, while the result was a welcome addition to our treasury.—On Sunday our services were well attended. Mr. R. S. Clarke gave a most excellent lecture on "Death, its realities and revelations," in the evening to a crowded audience. I am pleased to add that we have been enabled to take two

progressive steps calculated to strengthen the local Cause. The first: the inauguration of a Children's Lyceum; the number of juveniles who have already become members, has far exceeded our anticipations, and renders the Institution practically an assured success; while the second, the opening of our Library, meets such a generally felt want, that our only regret is that it has been so long delayed.—JOHN T. B. PAYNTER.

MEADOWFIELD, Brandon.—On Sunday, February 24, we were favoured with two trance discourses by Mr. Hopwood's guides, to a highly intelligent and appreciative audience. Mr. Hopwood, who is out of health, is visiting the circles of the North, and giving addresses for the benefit of humanity, and is open to engagements. He will thankfully receive any remuneration the audience may kindly contribute.—J. Thompson, P.S.J.S.

MANCHESTER.—In the absence of Mrs. Groom, through sickness, Mr. Johnson, of Hyde, spoke on Sunday. In the morning his guides answered a number of verbal questions, and in the evening delivered to a large audience a magnificent discourse, from "Body, mind, soul, and spirit, and their relations to each other." Next Sunday, Mr. Clarke, of Pendleton, will speak. After evening service an adjourned meeting of the members will be held.—W. LAWTON, Sec. M.S.S.S.

BATLEY CARR.—Mr. J. Armitage occupied our platform on Sunday, the 24th inst., when his spirit guides spoke very pointedly on "Be not afraid; it is I," chosen by the audience. In the course of their remarks, they traced the record of Jesus's works on earth, and cited the event that called forth the remark, "Be not afraid; it is I." After dwelling for some time on the gifts that were promised unto all that believed, they said that the subject had a deeper signification than what appeared on its surface, viz., the message spelled out through the gentle knocking of the table, and the lipings through the lips of mediums the well-known voice of the hitherto lost ones, telling the mourner, "Be not afraid; it is I." Oh! what a volume of information these words convey to the heart-aching mourner—words fraught with hope, joy, and gladness, to know that our loved ones are not dead, but gone before.—ALFRED KITSON.

BISHOP AUCKLAND: Temperance Hall, Gurney Villa.—On Sunday, our platform was occupied by our friends C. Lupton and Joseph Miller, from West Auckland, and W. Hills, of Auckland Park. J. Miller opened our meeting with a few remarks on the defence of Spiritualism, with a Christian friend; then W. Hills followed. His discourse was on "Christian and Spiritual Baptism." There was a child named by the medium under control, then our friend C. Lupton gave a noble address on the manifestations and communications of spirits; and our friend James Dunn was here, who had been at Middlesborough defending the rights of Spiritualism.—JOHN ROBSON, Sec.

BACKWORTH.—We held our meetings on Sunday, Feb. 24th, at Mr. Wm. Holland's. Mrs. E. Wilson, of Sunderland, delivered a trance address in the afternoon, on "The Present and Future," which gave satisfaction to all who heard it. In the evening, she gave us another trance address on the words, "All shall be saved, from the four corners of the earth." This was handled in a masterly style. The audience could not help applauding her. Then Mr. Holland, who is a good healing medium, operated on a gentleman present, who is suffering from sciatica pains in his hip. After giving him instructions what to do, this brought a very instructive and enjoyable evening to a close.—J. BURRELL, Sec.

NEWCASTLE.—Mr. G. W. Gardiner, of Sunderland, gave an excellent lecture on Sunday last on "Shakespeare and the Bible." There was a fairly good audience and the lecture was much appreciated.—Mr. F. Ogle and his celebrated sensitive "Dick, the Pit Lad," are announced to give Mesmeric and Clairvoyant Experiments at Weir's Court, on Monday and Tuesday, March 3rd and 4th, when Dick offers publicly to read the time by any watch, when blindfolded, also the number of any bank note or cheque. Dick is also a spirit-medium, and is controlled by a dumb spirit, who, strange to relate, reads the characters of strangers in the audience by their phrenological development, and also prescribes for any complaint they may have. Spiritualists should patronize this wonderful "Pit Lad," and embrace the opportunity to study the difference between mesmeric and spirit-control.—ERNEST.

NORTH SHIELDS.—Mr. W. C. Robson, of Newcastle, lectured here on "The Temple of the Living God." There was a good attendance, and the lecture was greeted with hearty applause.—ERNEST.

CHAMBERS' TESTIMONIAL.—All sympathizers are referred to William Patterson, 13, Cannon Street, Gateshead. The list is to be kept open for twenty-eight days longer. We insert these notices hoping that Mr. Chambers may be placed in a position so as not to require to prowl about giving seances. We cannot lend our influence to this kind of thing. In this we are the sincere friend of Mediums and the Cause. If mediums would strive to become the true servants of the Spirit, and use their gift in accordance with its requirements, they would never be exposed, they would do more good, and would always have honest bread to eat.

### MR. HERBERT SPENCER ON COMPULSORY VACCINATION.

Sir.—In accepting the dedication of the Report of the Third International Congress of Opponents to Compulsory Vaccination, held in the Grand Council Chamber, Berne, Switzerland, Mr. Herbert Spencer writes, January 9:—

"Dear Sir,—I accept with pleasure the dedication of Dr. Boëns, enclosed in your note of yesterday. My health is such that I am able to do scarcely any work, and as a result am obliged to avoid all distractions. Otherwise I should devote more attention than I have done to the subject of Compulsory Vaccination.—I am, Sir, yours faithfully,

HERBERT SPENCER."

Regretting, as all must, that Mr. Spencer should have failed in obtaining physical restoration by his late visit to the United States, the friends of true liberty and parental rights must rejoice that our most distinguished philosopher and sociologist has not withheld his testimony on this important social and political question. Like Mr. John Bright, he has in vigorous language denounced the tyranny of the law which now subjects one hundred recusants to harassing prosecutions every week, and causes the conviction as criminals of more than half of these—honest and conscientious parents—in judicial penalties of fines, seizure of goods, and imprisonment. "I wish," said Mr. Spencer, "I had known some time since that vaccination prosecutions had in any case been carried so far as you describe, as I should have made use of the fact. It would have served farther to enforce the parallel between this medical Popery, which men think so defensible, and the religious Popery, which they think so indefensible."

Mr. Herbert Spencer has called attention in his various writings to the complete failure of the compulsory law in preventing small-pox epidemics, and the mischievous effects of vaccination in introducing with the vaccine lymph subdued forms of constitutional diseases, and the consequent ill-health of children.—Yours faithfully,

WILLIAM TEBB.

Devonshire Club, St. James's, S.W.  
January 28th, 1884.

### MEETINGS, SUNDAY, MARCH 2nd, 1884

#### LONDON.

EDWARE ROAD.—52, Bell Street, at 7.  
MAYLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hopperoff. At 7, Seance; Tuesday, 7.45, Mr. MacDonnell; Wednesday, at 7.45, Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.  
CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse:

#### WEEK NIGHTS.

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

#### PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.  
BATLEY CARR.—Town Street, 6.30 p.m.: Misses Beetham and Illingworth.  
BEDFORD.—King Street, at 6 p.m. Wednesday, at 7 p.m.  
BELPER.—Lecture Room, Brookside, at 10.30 and 6.30.  
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Miss Musgrave.  
BIRMINGHAM.—Oozell Street Board School, 6.30: Mr. E. W. Wallis.  
BISHOP AUCLAND.—Temperance Hall, Gurney Villa, at 6 p.m.: School, 10.15.  
BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 3, and 6.30.  
BOLTON.—H. A. Tovey, 16, Halton St., The Hough.  
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 10.30, 2.30 and 6 p.m.: Mrs. Ingham and Mr. T. Holdsworth.  
Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mr. Ware.  
Spiritual Lyceum, Oddfellows' Rooms, Oley Road, at 2.30 and 6 p.m.: Local.  
EXETER.—Oddfellows' Hall, Bampfylde Street, at 6.30.  
GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30: Mr. J. Watson, Junr. Lyceum at 5.  
HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Mrs. Yarwood. Lyceum at 10.30. Monday Service, 7.30.  
HEYTON.—Miners' Old Hall, at 5.30.  
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30, and 6.30: Mr. Dent.  
LEDS.—Psychological Hall, Albion Street, 2.30, and 6.30: Mr. Armitage.  
LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m. Mrs. E. H. Britten.  
MAONLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30: Rev. A. Rushton.  
MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30 and 6.30: Mr. Clarke, Pendleton.  
MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Morrell.  
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
NEWCASTLE-ON-TYNE.—Weir's Court, at 6.30: Mr. C. G. Oyston.  
NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. W. H. Robinson.  
NOTTINGHAM.—Morley Club Lecture Room, Shakespeare Street, 10.45 and 6.30.  
OLDHAM.—176, Union Street, at 2.30 and 6.  
PENDLETON.—48, Albion Street, Windsor Bridge, at 2.30.  
PLYMOUTH.—Richmond Hall, Richmond Street, at 11.15 a.m. and 6.30 p.m., Mr. R. S. Clarke; at 3, Public Circle. Lyceum at 10.15.  
BOWSBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Hepworth.  
SUNDERLAND.—Albert Rooms, 7, Crompton Street, 6.30.  
TUNSTALL.—Rathbone Street, Mr. W. Dudson, Medium.  
WALSALL.—Exchange Rooms, High Street, at 6.30: Mrs. Groom.  
WEST PELTON.—At Mr. Edward Gransbury's, Coxon's Row, Edmondaley, Twizzell.

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