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## THE JESUS CHRIST OF OUR CANONICAL GOSPELS.

BY GERALD MASSEY.

The Jesus Christ of our Canonical Gospels is called the "first Spiritualist," the "prophet, example, and revelator" of the Spiritualists, the "greatest medium the world has seen, the most wonderful teacher of our faith!"

Ten years ago I came to America to disseminate very similar views, which I look upon as the simplest nonsense now! Ten years inadequately express in time the mental distance that I have travelled from that standpoint in the past. At that time I just took the Gospels as they stand, without any application of the comparative method to them and the earlier Gospels from which they sprang—without which process nothing that will be finally held authoritative can be established. Nothing will live at last merely because it has been long believed; no length of time can endow falsehood with permanent life. I know now that the Christian religion did not commence where we first hear of it, nor with a personal founder whose history is supposed to be related in our Canonical Gospels. I know now that there is neither dogma nor doctrine in the whole system that was not pre-existent, excepting that delusion of the Word having been made flesh once for all; no dogma or doctrine that does not begin as Christian, with being absolutely unintelligible and inexplicable to the Christians themselves.

The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed. For ten years I have now been applying the comparative method to this whole matter, Christian and pre-Christian, fundamentally for the first time, and one of my objects in coming to America is to proclaim some results of my prolonged researches.

Finding there was a Jehoshua or Jesus (the two names, however, are by no means necessarily identical!) in the Talmud, I assumed in common with most other people, that the Jehoshua of the Hebrew records proved the Jesus found in the Canonical Gospels to be an historical character. This was before I had compared and questioned the dates!

The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the "Toledoth Jehoshua," he was related to Queen Salome, the wife and later widow of King Jannæus,

who reigned from the year 106 to 79 B.C. She is said to have tried to protect Jehoshua from his sacerdotal enemies, because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannæus, notwithstanding the assertions of his followers that he was born in the reign of Herod. That is about a century earlier than the Christian era, which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stada the Strayed One.

The Rabbi ben-Perachia is likewise an historical character. He had begun to teach in the year 154 B.C.; therefore he was not born later than 180 to 170 B.C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannæus. This was about the year 105 B.C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B.C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jehoshua ben-Pandira was stoned to death as a wizard in the city of Lud or Lydda, and was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was put to death during the reign of Salome, which ended in the year 71 B.C.

Jehoshua is the sole historical Jesus known either to the Jews or the Christians. For, Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at least a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality, and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

Now the Book Abodazura contains a comment on the Apostle James, in which it describes him as "a follower of Jehoshua the Nazarene," whom I have shown to be that "other Jesus," who was not the Jesus or Christ of Paul. Here then opens the great rift

between an historical Jehoshua, the magician, preacher, and possibly spiritual medium, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed, and over which I have attempted to throw a bridge.

The Jesus Christ of our Gospels is demonstrably mythical. I cannot enter deeply into the evidences here, but I treat the subject elaborately in some of my lectures. It is in the Christian cult as it was in the pre-Christian. There never was a Divinity in the religion of Egypt, for example, who was not entirely mythical. The mythical and non-human origin and element constituted the Divine. These divinities can be traced to their origin in natural phenomena. First, they were elementary powers, superior to man in relation to the external elements, which were feared as lawless forces that were frequently fatal to man. Next the types can be followed into the domain of Time; as Plutarch says, they obtained souls in the stars; that was as the Gods of Constellations and keepers of time and period.

They can be traced through the Stellar and Lunar into the Solar phases, the Supreme one as the Sun-God being final—not first in the series. It is the Divinity as the Solar God who is portrayed all through the Gnostic Iconography in the Catacombs of Rome. The Child-Christ is represented there as the Babe of Mary. But it is in the Mummy-image of the Egyptian Karast, with the Solar Disk and rays around his head! Here the Child-Christ is born and lies in the crib, as the youthful Sun-God who is one with the Soli Suvieti of Rome, of Persia, and of Egypt.

Christianity was certainly founded on the fulfilment of ancient prophecy. But such prophecy did not refer to any time when the God of heaven (in the current sense) would descend on earth and become human. The Word could not be made flesh in the Gnostic cult, the religion of the men who *knew*. The perfected manhood might attain the Christhood on earth, but they knew of no Christ above, who could descend from heaven to become the model Man, once for all. This was the Christ postulated by the A-Gnostics, the men who did *not know*. The prophecy which could be fulfilled was Astronomical, and the Christ who could fulfil it was Kronian, a type of Time. In the Egyptian Texts Seb-Kronus, or Time in person, is called the true Repa, i.e., the Prince and Heir-Apparent of the Gods. And every Manifestor or Messiah in the Astronomical mythology, was a form of Time in person, as the Heir-Apparent of the Eternal, who represented the period fulfilled in time. When the Vernal Equinox entered the sign of the Bull; for instance, in the year 4,565 B.C., that animal, as the Apis in Egypt, was adopted for the type of Sacrifice and representative of the Solar God, who suffered, bled, and died. 2,155 years later the Vernal Equinox entered the Sign of the Ram or the Lamb, and these were both adopted as types of the Suffering Messiah. About this time two different cults in Egypt, those of Amen-Ra and Sebek-Ra, portrayed the Solar God with the head of a Ram. Sebek-Ra had previously been the Crocodile-Headed, and now the head of the Ram was added to the Crocodile. The Ram or Lamb-type was also Persian; and in the Mithraic "Revelation," which has passed into the Christian collection of Sacred Writings as the Revelation of John the Divine, the New Heaven, which was reckoned to be founded at the end of the great Cycle, is established in the Sign of the Ram, the Persian Lamb. Such a fulfilment of Astronomical prophecy was made fact in the year 2,410 B.C., and the Drama of this Celestial Allegory furnished the identifiable imagery, dogma and doctrine of our Book of Revelation. Jesus, the Alpha and Omega, is the same manifestor there as the Iao-Sabaoth of the Gnostics and the Jews, the Iao-Hep of the Chaldeans; and the Iu-em-hept of Egypt. The Ao or Iu (the root of Iusus or Jesus) means the Coming One, the one who comes for ever, but who cannot come once for all; he who is always portrayed in the Egyptian monuments in the act of coming; i.e., in an

attitude of marching. The matter of Revelation is Mithraic; its salient points can all be found in the Baham Yasht, which contains the same drama, scenery, personages and transactions. Both were derived from an Egyptian original in which we can reach the root of the whole matter.

Thus the great drama of Redemption, enacted in the supposed Christian Scripture, can be dated as Persian, Gnostic, Egyptian and Astronomical; and we find that Jesus the Christ had come at the end of the Age or Cycle, or, as it was likewise represented, in the end of an Old World and beginning of the New; the drama was performed in the heavens, and the drop-scene let down in the year 2,410 B.C., without any false claim being made by the Persians, Egyptians, Gnostics or Kabalists, or by any who knew that the celestial and Kronian Allegory had been fulfilled in a veritable human history! It was in a later age that this matter of the Mysteries was reproduced by the men who did not know its origin, its age, or its significance, to substantiate the false claims that were made on behalf of the supposed human history. This is why the Ram and Lamb were continued as the typical Christ in the Gnostic Iconography preserved in the Catacombs of Rome. They were so continued after the Christian era, because they had been adopted more than 2,000 years before. The Iconography of the Catacombs shows that no human being was ever portrayed on the cross as the Man Christ Jesus during some 600 or 700 years after A.D. The typical Christ is that of the Equinox from the year 2,410 to 255 B.C.—the Ram or Lamb. And but for that, there would have been no "Lamb of God which taketh away the sins of the world" to be found in the Gospel according to John; that is according to Revelation and consequently according to the Mithraic and Egyptian Mythology, which were founded on Astronomical data that are yet identifiable as matters of fact.

So late as the end of the Seventh Century, in the reign of Justinian II., it had to be decreed by the Quinqui Sixtum or Council of Trullo, "that for the future the figure of the real personal Jesus should be portrayed upon the crucifix." The Lamb was to be superseded "in the Images of Christ and God," and "he shall be represented in his human form, instead of the Lamb, as in former times." Here it took some seven centuries after A.D. to transform the Mythical Christ, whose type was the Lamb, into the actual and historical human being. In this way was the Christ made flesh and the Messiah of the Time-Cycle took form.

There never was an early portrait of the Christ that cannot be traced to Gnostic art. It is the Gnostics, following the Egyptians, who first gave human form and feature to the Christ of the Iconography. These were the men who maintained the impossibility of the word *Logos*, Messiah or Christ ever being incarnated in the flesh—the men who knew better! And their portraits of the Christ consist of a dozen different pre-Christian gods.

Think for a moment of the fact, and what it implies, that in the Catacombs of Rome, the supposed burial-place of the Primitive Christians, the pictures and Iconography of which have been said to offer infallible testimony to the truth of Christianity, the Child-Christ is the Mummy God of Egypt! The Jesus there portrayed is Horus, Harpocrates, Mithras, Osiris, Apollo, Pan—any and every mythical Messiah; but there is no historical Jesus found amongst these pictorial records of the Christian faith, whereas all the pre-Christian types are faithfully continued as portraits of the Christ.

The Christ who was only portrayed by means of mythical types and by the art of the Gnostics, must remain a mythical Christ, who is therefore the Christ of the Secret *Gnosis*, the spiritual Christ of the Gnostics, and not the carnalized Christ of the Christians. In the backward course of Precession (or more properly



Recession), the Fishes follow the Ram. Christ is called *Ichthys*, the Fish, and some of the "primitive" Christians rejoiced in the name of *Pisciculi*, or little Fishes.

When the Vernal Equinox entered the Sign of *Pisces*, 255 B.C., the type of the Coming One was changed from the Ram to the Fish. This was too late for the Monuments of Egypt, but the Greco-Egyptian Gnostics contained the imagery according to the *Gnosis*. Horus is depicted with the Fish over his head. *Ichthys*, the Fish, who was the child of Atergatis, the fish-tailed goddess of Syria, is represented in the Planisphere (the pictures referred to are reproduced in the "Natural Genesis") as the bringer-forth of *Ichthys*, the Fish; or the Christ in the Sign of *Pisces*. Bacchus was also called *Ichthys*, or the Fish, as well as the Christ. In the Talmud the Messiah is denominated *Dag*, the Fish, and his coming was connected with the Sign of the Fishes, which indicated the land of Judea.

The coming of the Kronian Christ as the Fish-Man, *Ichthys*, the Man who comes up out of the waters, is prophesied and dated by Edras in one of the Books of Wisdom: "Behold, the time shall come that these tokens which I have told thee, shall come to pass, and the Bride shall appear." Also, "My Son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within 400 years," which may be dated by the year 655 B.C. This prophecy of *Ichthys*, or the Man from the waters, was fulfilled in the year 255 B.C. In that year the Bride or Consort of the divine child appeared in heaven, as the Bride in the Sign of the Fishes. Thus the origin of Jesus, the Christ, as *Ichthys*, the Fish, is demonstrably Astronomical. Moreover, the Fish-man in the Gospels, is made to identify his mythical character by means of the ancient wisdom. When the Pharisees seek a Sign from Heaven, Jesus is made to say: "There shall be no sign given, but the Sign of Jonah." "For as Jonah became a Sign unto the Ninevites, so shall also the Son of Man be to this generation." The Sign of Jonah is that of the oar or fish-man of the monuments; and assuredly there was no other Sign than that of the Solar Messiah, who was reborn of the Fish-goddess, as *Ichthys*, the Fish, in the year 255 B.C.

Moreover the Ever-coming One is made to identify himself in that character, and to prophecy his own coming. "There shall be signs" in heaven, and "then shall they see the son of man coming." The origin of Millenarianism has to be sought in this doctrine of the Time Cycles. The millennium ought to be near at hand, for in the last year of the present century the vernal equinox will pass out of the last degree of *Pisces* into the first of *Aquarius*, and after that we may look for something, if it is only the deluge!

The Samaritans are still in expectation of the Messiah, who has never yet come to deliver them, and are looking forward to the year 1910 as the date of his coming, which points to some remnant of the Astronomical *Gnosis* being yet extant amongst them. The prevalent belief in the coming one as the true El Mahdi, probably indicates the same origin among the Arabs.

So far from the Christian religion being identical with modern Spiritualism, it was, as it continues to be, totally and fundamentally opposed to the phenomena now called spiritualistic. It was the pre-Christian cults that based the notion of immortality or continuity upon the evidence of abnormal phenomena and clairvoyant vision. It has been truly argued by Baring Gould, an English High-Churchman, that the reason why the Christian dogma of a corporeal resurrection has comparatively failed with the people, was because the Druidic teaching of a spiritual continuity after death, had already taken too deep a root. The resurrection of Christ is emphatically corporeal; and how can a resurrection from the grave, bodily, demonstrate spiritual continuity? It is at one and the same time anti-spiritualistic and non-scientific. The risen Christ

expressly demonstrates that he is not a spirit, but that he returned in the old physical body, blood, bones and all. So the risen Osiris says to his companions in the parallel scene of the Ritual: "Give me your arm! I am made as ye are!"

The Christ of the Gospels re-arises as the Mummy-Christ of Egypt, called the *Krast* (or *Krist*), who is especially said to come forth sound and without a limb missing, because the mode of reconstituting the *Krast* after death had to be described by means of the physical or corporeal imagery. The Christian doctrine of the resurrection itself furnishes absolutely conclusive evidence that it originated in the Kronian mythology, and not in any form of Spiritualism. It teaches that we are to rise again, bodily, because Christ arose physically. The time of that rising again is to be at the end of the world. Christian revelation has no other light on that subject, no matter how the Christian Spiritualist may try to read his interpretation into the plain facts of the case. Christian revelation knows nothing of immortality except in the form of some periodic renewal, dependent on the coming one who is to come again and raise the dead at the end of the world. You want to convert Christianity into Spiritualism, but it won't and can't be so converted. The Christians know better than that, and they are a thousand times more logical. They apprehend truly enough that the cult did not originate in Spiritualism; hence when phenomenal Spiritualism is presented in our own day as a basis for immortality, just as it was in the pre-Christian ages and in all the mysteries where the genuine *Gnosis* was unfolded, the Christians stop their ears against any such report, or rush to arms to defend the faith against the alleged facts. You cannot spiritualize such a creed, any more than you can make it scientific, and the reason for this must be sought and will be found in its mythological, Kronian, Solar and non-spiritual origin.

In vain you try to graft the living shoot upon a tree that is rotten to the root. It is for Spiritualism to join hands with science, and enlarge the boundaries of knowledge, founded upon the facts in nature, not seek for any impossible alliance with a religion that has always been at war with natural facts, because it was falsely founded from the first in faith *versus* knowledge; the early Christians having been those who ignorantly believed as opposed to the Gnostics or men who knew. Spiritualism cannot be made to buttress the falling faith, but it may be made to lead a New Gnosticism, which is the crying need of the age.

#### REMARKS BY AN OCCASIONAL CORRESPONDENT.

"Miller's Psychometric Circular," February, contains an article dealing with the foregoing essay by Gerald Massey. It is anonymous. The writer avails himself largely of that ridicule and flippant personal detraction so extensively indulged in by those who pride themselves on being receivers of the gospel of "love." Certain minor premises used by Mr. Massey are taken up by this other writer in another light, and undue stress laid on them as cardinal positions. He assumes that the advancement of the world has been accomplished in the name of Jesus. So has its destruction and contamination. But the advancement of man has been accomplished by discovery and development quite apart from the claims of creeds. Those who do not pin their faith on a name to-day, are just as virtuous personally, and doing as much to advance mankind, as those who worship Jesus, and in argument they are far more honest and consistent. "By their fruits you shall know them." But Massey does not attempt to undo or deny any of the moral and spiritual truths and principles, so dear to the soul of man, and so essential to the advancement of the world. He shows by what process of evolution they have been from time to time presented and mis-represented; and how the religion of to-day is founded on assumed facts, while spiritual truths are eclipsed by misinterpreted symbols used as fetishes. Hence, it is monstrous to assume that because Massey has attempted to unravel the line of evolution in Africa, and thereby indicated the law of evolution in respect to religious ideas generally, that therefore he has either ignored or underrated the forms of religious idealism which have been developed in Asia. He simply says, that the more recent forms are misunderstood, because of a misadaptation, arising from misconception on the part of those who constructed the now effete trinitarian ecclesiasticisms.

As to Jehoshua ben-Pandira, it is not sought to make him or any other character the origin and cause of Christianity, for it all existed previously. This personage is simply named as the only approximate personage, in name and character, known to history on Jewish ground, and near the era in question. If the writer knows of another Jesus known to history, and better adapted to illustrate the Gospel narrative, why does he not bring him forth; and not give up the whole question, by saying, in a sneering way, that "the historical Jesus is too hard a nut for him [Massey] to crack." Well, supposing it to be uncrackable, that would not militate against Massey's position, while it would be hopeless in respect to any demonstration attempted by Christians on behalf of their claims. Massey, in reality, leans no weight at all on the "twig" afforded by the Pandira allusion; and if the weight slip off, it falls on the toes of the Christian apologist.

The allusion to the Emperor Julian is irrelevant. The historical question now under discussion was in as much doubt then as it is to-day. At the same time, the ethics of the Gospels with which the name "Jesus" is associated, was a fact then as now; and the Emperor, wounded on the battlefield, and dying peacefully after discussing calmly the great question of the soul's immortality, might exclaim: "Ah! Judæan, thou hast conquered," without helping the historical side in the least. It was in a spiritual sense that the assumed "Judæan" conquered, as an example of self-abnegation, when compared with the ambition, which in the Emperor's own career had warred formerly against his better nature, but on quitting the body, this better part had gained the upper hand.

The writer assumes that there is incongruity in regard to Massey's recognition of an historical Jehoshua and the Mythos. But the incongruity is in the Christian system, not in Massey: who explains the badly assorted combination, so as to show how a remedial separation could be effected.

In conclusion, the anonymous American retires into the Catacombs, where he mistakes the Gnostic remains for the work of a sect which had shortly before originated in Palestine. Catacombs exist in many places, and are of very ancient origin. They are a survival of that form of burial which had also its expression in Egypt, which also has its Catacombs. The Catacombs of Rome must have existed long before the modern era, and made use of by more than one sect, over many centuries. The use of such a place of sepulture might be in accordance with certain ideas of immortality associated with the preservation of the body.

We would be glad to see fair argument applied to this question, and in opposition to Massey. No doubt there is much more to discover, and an honest inquiry would aid in the work which Massey has taken in hand, even though it proved him wrong. But this American displays no light; but, unfortunately, rather an exhibition of ill-feeling and party spirit, which regards the searcher for truth as an opponent to be worsted by any means or method; which shows every candid mind, that there is no help to be expected in that direction.

#### THE OLD SACRED CYCLE TO THE NEW.

The old, old Year has been and gone,  
Has gasped, for aye, his parting breath;  
The winds rehearsed its dying strain,  
The breezes joined in sad refrain,  
With the plaintive cry of death!

Then spake I to my soul, and said:  
The dear old Friend, now passed away,  
Has left but wailings for the dead!  
The laurels o'er their ashes spread,  
Will also perish and decay!

We, too, must die, and be no more:  
No record of our race remain;  
Our little lives are waning on,  
To share the fate of myriads gone,  
Where gods and men live not again!

WHERE NOW are gods that rose and fell,  
Perished in ages that are o'er?  
Their cars of triumph and of pride,  
Are with corruption, side by side,  
With others that have gone before!

Then I beheld a mystic throng,  
That filled me with a nameless dread;  
With eyes of dawning, human sense,  
And breathing passion's fire intense,  
They said: "We are the ancient dead!"

"We are the mighty, myriad crowd,  
That lived in ages past and gone,  
Permeated all the soil you tread,  
With frail memorials of the dead,  
And placed you on Progression's Throne.

"In myriads of those ages past,  
When men developed from the clod,  
And stood erect from vile descent,  
His crude thoughts upon nature bent,  
He worshipped Nature as his god.

"When priests and kings rose up to take  
Dominion o'er the peoples' earth;  
They made them slaves to might and greed,  
They trained their children to a creed,  
And gave to senseless myths a birth.

"And those crude, mystic deities,  
Projected from the thoughts of men,  
And placed on pedestals of kings,  
They bowed to, as to holy things,—  
You do but now as they did then!

"Look not contemptuously on us,  
The antecedents of your race,  
For sons you have slept—still sleep—  
More aimless than the silent deep,  
Those olden tablets to efface!

"Your present god is but a spark  
From earlier gods, who had their hour,  
Projected from a purer sense  
Of newer-world's intelligence,  
And priestly panderers to power.

"Your Christmas-tide has passed away,  
But Fathers of the dead old year  
Have stolen from the manger's keep  
Your god, and laid him down to sleep,  
Lulled by Progression's timely bier.

"Yet time has wielded not for naught  
The anguish-throbbing pulse of pain,  
If, through it, you have learned to know  
That, 'mid the tide of human woe,  
We did not live and die in vain.

"Your loved ones, with the laurel crown,  
Are only links from us to them  
Through nature's laws, the chains that bind  
Are forged in the progressive mind;  
Branches from off the withered stem.

"Your god will die, as others have,  
And newer gods will take his place;  
Embalm him with the spice of earth,  
Transfigure him by heavenly birth,  
No matter what his name or race!

"Yet, like to earlier gods, he leaves  
The spirit of an endless chain,  
A chain that mocks the worldly-wise,  
That links the earth-born to the skies,  
And mingles with the old refrain.

EDITH SAVILLE.

#### THE CONVENTIONAL AND THE REAL JESUS.

To the Editor.—Sir,—As a "sign of the times," the discussion going on in your paper as to the existence of the "Jesus of the Gospels," is of great interest. It is a proof of the progress of ideas, of the learning of the age, the demand for truth, and the emancipation of human intellects from the thralldom of the churches, or ecclesiasticism, which is a hopeful presage of that "New Dispensation" already becoming a hackneyed theme with the public, many of whom prate about it, without at all realizing what it implies,—the vital changes, the breaking down of idols, the clearing away of old beliefs, those shadows of the real truth, which have been misleading humanity for so many centuries. There are many of this generation destined to pass away ere the truth may reach their minds. These are fond of their old persuasions, and hug them to their breasts for very life's sake (as it seems to them). Nor will they see the light when it is revealed by the better-informed, who have followed the paths of knowledge higher up than they have. But to the rising generations, the young people of our day, the truths some of your learned correspondents are endeavouring to teach, will be patent from the first, as they have for long been to those whose minds have gone in advance of their contemporaries.

Your correspondent, Mr. Oxley, is teaching nothing new: but things which have been long known to those who are well read in the subjects of Mr. Oxley's study. Nevertheless, this does not lessen the debt of gratitude we owe to that patient, painstaking, learned, and liberal gentleman, who freely gives, for the benefit of humanity, of that knowledge which has cost him so much time, trouble, and self-abnegation to accumulate. And you also, Mr. Editor, are richly deserving of the public thanks, for allowing the voice of truth to be heard through your columns; not the first time, as you correctly state, for I also remember a somewhat similar discussion of some years back.

The admirers and lovers of the character of Jesus, of whom I am one, do not really lose anything in having the facts as to his real existence established. Did they love the real Jesus, they would desire to have all falsehoods concerning



him cleared away; the accumulations of centuries of misleading teachings, for which the so-called "Fathers of the Church" are alone responsible. But they mistake the nature of that spirit of allegiance which has called forth the especially dogmatic letters of some of your correspondents, who seem to think their *ipse dixit* is sufficient for the whole world, and who have a triumphant way of "putting their foot down" in writing, which is amusing, but not admirable; the effect of which goes no further than to make one marvel over the egotism of such an infancy of knowledge. Were these individuals sufficiently humble lovers of truth to sit at Mr. Oxley's feet and learn of him, the public would be spared a tournament of words, which can only end in the discomfiture of those who have thrown the glove in the cause of the much belied, and misrepresented Jesus. These doughty combatants are fighting for their dear old idols, and the Jesus they have made for themselves,—not the *real* divine man.

He, whom Eliphas Levi calls "*the most powerful of Initiates*," might well cry out (could the petty mental turmoils of human life, the hysterical follies and eccentricities of his putative worshippers, rise into the serene regions inhabited by his glorified spirit) "*save me from my friends!*"—for these, in the selfish exactions of a love they pour out with effusive enthusiasm at the feet of the baseless fabric of their dreams, which they call "*Jesus*," would make the veriest servant, if not slave, of him. He must be at their beck and call whenever they take a fancy for his presence, either, as they fondly imagine, "*materialized*" (!) or in some other semi-earthly objective shape, as a light, a puff of wind, a voice, or a vision. Thus they seek to drag him down to their condition, instead of trying to lift themselves up to him in *spirit*, in which state alone he is to be found,—a purely subjective, not objective state. And it is sacrilege, or crime to endeavour to convince these dear, devoted victims of self-flattering delusions, of the error of their ways. If they could not stab you to the heart, they certainly would themselves, ere they would accept the truth, and acknowledge themselves self-deceived. Devotion to Jesus would be very beautiful did it not so often take the form of mere egotism, self-righteousness, and the assumption of favours from a supposed divinity, not accorded to others. Christian Spiritualists should be quite certain of the grounds for their belief, ere, with ridiculous self-conceit, they imagine themselves the favoured recipients of manifestations which may be impossible from the quarter indicated: they should well know the *laws* which lie at the back of the manifestations certain astral beings hasten to supply when they are demanded. Spiritualism, and the great knowledges which come in its wake, did not arrive in this generation merely to confirm the delusions which have their origin in ignorance; but to throw wide open the doors of truth, that men may know things as they *are*, not as they are supposed to be. There are certain Spiritualists—perhaps now elderly people, which may account for it,—who are essentially conservative and non-progressive: they wish to retain the good old beginnings. Failing to grasp the grand scope of Spiritualism, they cling to it only so far as it favours all those old ideas they have been bred in from infancy. These will always stick in the mud of delusions. Their Spiritualism must be the creature of their formation,—not what it *is*, not what it would lead them to (the knowledge which comes of *emancipation*), but as they choose to make it: the deformed, chained, and manacled minister to their fallacies. Truly do these make unto themselves false heavens, which when they go to the other side, they will find had their "*raison d'être*" on the earth alone, and existed in the mirage of their own minds. They will then see the stupendous whole of the occult side of nature, and will see how industriously they worked, in their narrow way, to *shut out the light*.

Mr. Oxley is of the opinion that Apollonius of Tyana served as a lay figure for the founders of the Christian sect in olden times to hang the draping of the Gospels upon. It is probable that some of the wonderful things related of this great Initiate, or Adept in Occult science, were made use of by the compilers of the Gospels, and ascribed to Jesus, whom they called the Christ; but they must have selected for Divine Hero of their religious drama, the Initiate, or Adept Jesus, "who lived over a century before the year of our vulgar so-called Christian era." (I quote from the *Theosophist* of July, 1883.) The Eastern Adepts, the Himalayan Brothers, are the only beings on earth who can give true information concerning this really divine man, who was one of that brotherhood of the "Sons of God," as some of the Magians, or Magi of old were deservedly called. For these

men ascended to the greatest heights of spirituality and divinity it is possible for man to attain in the body during the present period of human evolution on our planet, and that period has already lasted more than a million years—so slow is the evolution of the human race,—I mean the evolution of all that makes man spiritual, divine, *really man*. The Eastern Adepts, though fully recognising the spiritual greatness of this teacher and reformer, Jesus (a member of the great fraternity of Adepts, which has existed through all time that we know anything of), "*do not recognise Jesus at all in the Christ of the Gospels.*" (See *Theosophist* for July, 1883.)

In "*Isis Unveiled*," students of the origin of Christianity, and of the life of Jesus, will find nearly all the information they require. But they must bring clear, unprejudiced minds to the study; and when they have finished "*Isis*," I do not think there will remain in their minds any further doubt but that the Christian sect was founded by a set of men who had no scruples against falsification, and deceptions of a very serious nature. We cannot alter *facts*, and the facts are there.

There is but One Religion, and that is the Ancient Wisdom-Religion, which the *real* Jesus doubtless knew, and whose truths he taught; for it has always been enshrined in the Hermetic Brotherhoods, and can only be taught by Initiates of those Occult Schools.

In "*Isis Unveiled*," Jesus (the Adept) is spoken of in such terms as the following, which prove how high his Eastern brethren rank him. After explaining the esoteric meaning of the word *Christos*,—which would be too deep for the majority of your readers,—these words follow: "Such God-like beings as Gautama Buddha, *Jesus*, Tissoo, Christna, and a few others, had united themselves with their *spirits* permanently" (I am aware that very few Spiritualists will understand these words; they enshrine an occult teaching), "*hence they became Gods on earth.*" (Italics are mine—another occult teaching.) "Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods, and leaders of mankind." ("*Isis Unveiled*," Vol. II., p. 159.)

Why should Christians dread the truth, and fight against it? They profess to be followers of a man of whom they know absolutely no *facts*. If they truly loved *him*, they would abhor and fly from all falsehoods concerning him. I can assure them that if they will try to learn the real greatness of his divine life, and set themselves to study the occult meaning of the Gospels, they would find their Christianity ennobled by it. It would no longer be narrow sectarianism, and the false constructions of a few (perhaps well-intentioned) old Priests, but that broad Wisdom-Religion, far older even than our "*Fifth Race of Humanity*," which will one day be embraced by the whole of mankind. The day will come—it is now dawning, as the *wise* perceive—when Christianity will be the name of a dead sect only,—dead, and never to be resuscitated; for mankind will be too well-informed to go hood-winked by the convenient constructions put by ignorance upon the underlying occult teachings enshrined in the verbiage of the Gospels, which *teachings* will live for ever. Ere ten years have elapsed, perhaps even five, the whole Earth will ring with the teachings of the Universal Religion, which is to bind all humanity in one great Brotherhood. Society is even now attracted by the first glimmerings of its light; it is making a deep impression upon some of the most powerful intellects of the day, in both hemispheres, and its influence is already evinced in their contributions to leading publications.

I advise your readers to send to you, Mr. Editor, for that clever little pamphlet you published in 1877, entitled: "*On the connection of Christianity with Solar Worship*," translated from the French of Dupuis. This will open their eyes to some startling facts of history. They will find that their "*Christmas-day*" was stolen by the Priests, and used to be celebrated in honour of the Sun, long before Christianity had its birth, or Jesus lived, by those *we* presume to call *Pagans*, people who worshipped God with more wisdom, and a greater knowledge of *truth* than we possess. Truly did we know more, we should be more humble in our *Christian* generation.

Specious hints are continually being thrown out in your columns as to the materialization of Jesus. I would ask, who and what it is, can possibly thus present itself, when the idea of the *real* Jesus has never been in the minds of those who fancy that he, in *propria persona*, descends from his high

spiritual state, in which he would be now merged in the Absolute, to exhibit himself to the curious, although, perhaps, reverential gaze of his worshippers? If the idea of the real Jesus has never been conceived by those who thus solicit tangible proofs of a spiritual presence they believe to be continually accorded, how can the real Jesus appear? His presence is not demanded, but that of a false Jesus. Is it not a logical inference that a *simulacrum* answering to the ideas of the worshippers of a *manufactured personality*, is presented to their gaze?—beautiful, and spiritual looking, it may be, but a reflection of the ideas and mental images impressed upon the mind by conventional pictures, and false descriptions of the "Jesus Christ" of the Gospels. This fatuous assumption of the materialization of Jesus Christ for a few of his worshippers, has led to some very disastrous follies, and ludicrous positions, and will lead to more, for there is but one step from blind faith to fanaticism and its excesses.

I ought, perhaps, to crave pardon for thus drawing the mask off the pretty delusions fostered by some pious Spiritualists; but this is the period for unveiling falsehoods, an age especially iconoclastic, and my excuse must be that the *Truth is best*, even though it wound the most cherished feelings.

"The Truth is perilous never to the True,  
Nor knowledge to the Wise; but to the fool,  
And to the false, error and truth alike."

—Bailey's "Festus."

I am, Mr. Editor, very respectfully yours,

LA VERITE.

March 16th, 1884.

#### WHAT IS DIVINITY? MAN'S SPIRITUAL DUTY.

To the Editor.—Sir,—Many thoughts of many minds have found utterance in your columns, for and against Christ being accepted as an historical character. I would like to say a few words from a neutral standpoint.

Many claim that Christ is Divine. Now, I would like to ask: Does anyone know what to be "divine" is? It is usually explained by: He is the Son of God; he is equal with the Father; and he is one of the persons of the Godhead, and other similar expressions. It is, therefore, clear that until we know and can thoroughly comprehend what God is, we are not in a position to say who is, and who is not, divine; and further we cannot positively know that this divinity is not shared equally among a few, among many, or among all mankind.

Now, as all mankind have had the gift of reason conferred on them, for the very purpose of discerning the true and the false, the good and the evil: What does it matter, whether or not, an individual existed to whom has been ascribed a certain elevated position as a so-called saviour? Every man must simply use his reason, and say that in his experience of life, he finds that it is a continuous unfoldment from lower to higher conditions; and unless as an example, he can see no object to be served by such a being as a saviour. He observes that a course of evil living never unfolds a refined, spiritual nature, and that a course of devotion to one's highest aspirations, and love of doing good, never unfolds a hard, selfish, embittered, or gross worldly nature. And finding that the development of an unselfish, loving nature approves itself to himself, and the reverse does not; he does all he can to promote the former and hinder the latter.

Now, can any better result than this be attained if you believe in an Historical Christ; and how will you be hindered in attaining this result if you not do believe it?

It seems to me certain, that if we Spiritualists would form ourselves into a brotherhood, that would have for its object the inculcation and exemplification of love and help, one to the other; and would forget all about creeds and dogmas; we would do more to promote the progress of mankind than can be done by any other method.

I am sure, if we do this, all the great and good of past ages will be with us to help our unfoldment; and if (as I believe) there is one bright spirit above, named Jesus Christ; from him, too, would come a blessing, and the approval: Well done, good and faithful servants!—I am, yours truly,

R. DONALDSON.

BACKWORTH.—Friends held meetings on Sunday as usual, at the house of Mr. Wm. Hollands, whose guides gave a trance address, which was listened to very attentively; after which several in the house had their ailments well described.—J. B., Sec.

#### SPIRITS RECOGNISED BY DOGS.

To the Editor.—Sir,—When the late Mr. William Davenport had purchased a dog, the animal whined on its first meeting with "Kate King," the first spirit of that name. Mr. Cooper tells us, in his "*Seven Months with the Davenports*," that he said: "Well, I had the idea that animals are more sensitive to spirit presence than human beings." To which the spirit replied: "Yes, that is the case; they can see us, and so would men, if they lived more natural lives."

There is a very interesting confirmation of this assertion that animals see spirits, in the *Revue Spirite* of this month, which I send you. M. Charles Marc, of Liege, invited a M. Collard to a *seance*; and M. Collard brought with him an old dog. The dog was allowed to enter the room, and to lie down before the fire. M. Marc says:—

"My medium was a writing medium, and an excellent seer. M. Collard desired that the spirit of his deceased father might be evoked. The medium saw this spirit, and commenced giving a minute description of him, when the old dog raised his head as though disturbed, looking in the direction of the medium. Then, suddenly, he rose up, barked, and in great agitation, howled and tried to jump upon the table.

"M. Collard, and one of his brothers, had great trouble to keep him down, neither carcasses nor menaces could appease him, so, spite of the dog's resistance, we dragged him into the yard; but his persistent barkings troubled us still, though we shut the door against him.

"The medium went on describing the spirit invoked; and by these details, M. Collard fully recognised his father,—his face, his mien, and his clothes. The spirit, sad and in trouble, thanked his sons for having thought of him, but expressed a desire to retire, for that he was pained at the demonstrations of his dog, that had loved him, and now recognised him. In order to put an end to the furious barkings, we now drove the animal into the street, but he would not leave the house. The spirit left us, and the dog ceased his noise at the same time.

"This scene had affected us greatly, and we could not go on with the evocations, so I offered up the closing prayers, and M. Collard left the house, calling in vain for his old dog; but the animal had already gone home, a distance of about two miles.

"This occurrence, true in every respect, set me thinking for a long time. This dog, that recognised his old master, who had been dead eight years, put me in mind of the old dog Argus recognising Ulysses. But there was another point of view that interested me even much more; this was, the identity of this spirit, M. Collard's father; proved in several ways.

"1st. By the sincerity of the medium, who is not to be doubted.

"2nd. By the detailed portrait, that was perfectly exact, made by this medium, of a person whom he had never seen, and of whom he certainly heard of then for the first time.

"3rd. The recognition of the spirit by the dog, which had belonged to him, and this at the precise moment in which this spirit was seen by the medium."

Dogs, we know, are useful animals; but if they can be made subservient to the difficult task of the identification of spirits, a new quality will be found in them, the importance of which it is difficult to exaggerate. SENEX.

#### CAN SPIRITS SEE MATERIAL OBJECTS.

To the Editor.—Sir,—It has been long a disputed point with me whether spirits could behold material objects, except through the perceptions of mediumistic persons; and in this connection a passage in a recent letter by Lady Caithness in the *MEDIUM* arrested my attention: "The worlds of Matter have virtually no existence to Spirit, and if it were not for the spirits embodied in matter, matter itself would be invisible to spirit."

What "matter" and "spirit" as abstractions may be, I am not prepared to offer any opinion, and it would be hard for me to know where to look for a reliable authority, on the point. It is possible that existences in states far removed from each other, only can know of each other through intermediate states. But is not all "matter" an embodiment of "spirit;" or is it possible to find any form of matter devoid of spirit?

Spirits and Spirit do not seem to be synonymous terms: so that in the paragraph I have quoted, two different ideas seem to be combined in such a manner, that the proposition with which I open this letter, is lost in another of a less demonstrable character.

That spirits can see material objects (is this what is meant



by "matter"? I desire to offer what appears to me to be proof.

I know a person in humble life, who hears and sees spirits, as she does those in the mortal form. The other day, sitting in the mild sunshine, her spirit-friend said to her: "What is that curious little fly which has alighted on your neck?" She felt no fly on her neck, but putting up her hand she actually caught a tiny little creature, that the mild weather had called into activity. Now, this insect had neither been seen nor felt by mortal consciousness, but was wholly and unaidedly perceived by a spirit.

But it may be said, that this was a "spirit embodied in matter," which was thus perceived by a spirit.

Well, be it so, but my friend tells me that she is frequently told where to find inanimate objects that she is in quest of, but does not know where they are placed. Are these also "spirits embodied in matter"? Objects have been brought to her by spirit-power, of the existence of which she had been previously unaware.

These facts appear to me to prove that spirits can without the aid of human consciousness perceive animals and objects.

The question still remains: Is the presence of a peculiar form of human aura necessary for them to effect these purposes?—I am truly yours,  
R. J.

#### TO ALL SUBSCRIBERS TO "BERTHA."

LADIES AND GENTLEMEN:

I have now just received from Mr. Burns a copy of my new work, "BERTHA," to which you have so kindly subscribed. I am sure you will all be delighted with the manner in which Mr. Burns has executed his part of the work, and I hope the Tale itself will afford you all some instruction and amusement. The plain edition only is ready for delivery almost immediately: the souvenir edition will probably be out in a fortnight; but the portraits have given both Mr. Burns and myself an immense amount of work and trouble. You must, therefore, kindly exercise a little patience and forbearance, and I must heartily thank you for the kind confidence you have reposed in me, and the patience you have exercised already.

As the cost of publication is so great, and the subscription price so small, I cannot undertake in any case to forward books to the private addresses of subscribers, except in cases where the postage has been prepaid. I have, however, adopted the course taken by Mrs. Britten in the distribution of "Nineteenth Century Miracles," so that in each district subscribers can obtain their books in the town where or near to which they reside.

The secretaries of all the Spiritualist Societies throughout the country, will be able to give subscribers in their district the number of copies ordered; as I have made out a list of all my subscribers in a town and neighbourhood, and forwarded it to the Secretary of the Spiritualist Society there. I have also sent to each society a copy of "BERTHA" for its library, and extra copies which the society can dispose of as it pleases. The extra books are intended as a recompense for the trouble I give the Society, in doing business for me in a certain district. Where there is no Society, I have sent a sufficient number of books to supply all my subscribers to a responsible and highly-respected gentleman, who has kindly undertaken to see that they reach their rightful owners.

The price of the book to all purchasers of single copies is henceforth 3s. 6d., but I am prepared to supply quantities at a reduced rate. All communications on the matter must be addressed to me, care of Mr. Burns, 15, Southampton Row, Holborn, London, W.C.

Hoping none of my Subscribers will fail to receive their books promptly, and that the work will give general satisfaction,—I remain, yours very respectfully,

W. J. COLVILLE.

#### FOURTEEN YEARS OF IT.

With this week's issue we complete fourteen years weekly journalism, under the title of the MEDIUM AND DAYBREAK.

We leave "school," and enter upon "apprenticeship" towards the real work of our existence. What the outcome of it all will be, we, like a dutiful apprentice, leave in the hands of the Master and more experienced workers in the higher Shops.

Lately, we have been enabled to introduce some new type into the MEDIUM. The rest of it sadly wants renewing. The large type used for the first article, and this small type is now quite unfit for further use; and to retain it sadly mars the appearance of the paper and the comfort of its many readers.

We have no means to get new type, but throw out the idea, that no contribution to the Cause would be so widely felt as to renew the old type in the MEDIUM. This act would put no money into our pocket, but it would be a help in which the Cause in its widest sense would participate. We labour freely, without salary, and new tools would be a slight encouragement, yet our plea is not on our own behalf.

Perhaps there are a few good friends with a little to spare, who would quietly perform this kind act. £50 would be sufficient. Remittances sent at once to our type-founders, Messrs. Sharrow and Anderson, 6a, West Street, Soho, London, W.C., would enable us to get in the new type, and send out the MEDIUM next week in a more becoming costume.

#### TO MY KIND COUNTRY FRIENDS.

For years past, I have had a constant succession of invitations to visit country friends, as I did in previous years. Recently they have come in from three to five weekly. I could be in the country every Sunday.

I have not time even to reply to these kind invitations, which I regard as a very great compliment to myself; so I pen these few lines to do duty for all.

My time is fully occupied with the work that already devolves upon me. My strength is completely exhausted, when that work is accomplished. In addition to sustaining the Spiritual Institution and MEDIUM, I have to earn a living and find twelve-and-a-half per cent. on certain "liabilities," and reduce others as best I can. Even if I am lucky, it will take me the remainder of my life to remove the burdens that the Movement has thrown on me; and my sole hope is in the continuance of my health and ability to work.

With close confinement and all the work my brain can bear, I am quite unfit to mix promiscuously with strangers: my nervous system is too much shattered. It is torment to me while it endures, and when I return home I am ill for a week. I can lecture in Hyde Park and get away home to rest; but in the country, the kindness of friends who desire to pay me the compliment of their company, is worse than the platform work.

For these last sixteen years, I have put into this work £500 per annum of money or money's worth. This I am doing weekly at present, as I have done: others have helped; some nobly, and at times I have had to make strenuous efforts to induce my brother Spiritualists to take a small share of the responsibility and burden, under very trying circumstances. Other parties have more time to urge the public for donations and subscriptions; but I am thankful that I can work, and thus give the Movement an open Institution and a free and unsectarian organ.

But I cannot do more. If I could afford to pay £250 a year more for assistance I might then be able to take such relaxation as would permit of my appearing in public; but as I am only a common working man, without academical degrees or spiritual gifts, it is small matter.

If I got a letter like the following I would consider it:—

"Dear Friend Burns,—We have now had experience of several rival parties in the work of Spiritualism; and when we see the demands they constantly make for money and the little they do with it, we must acknowledge that your work has been by far and a long way the cheapest to the Cause of any, and the only really successful work. We, therefore, feel that the Movement is doing itself great injustice by being unjust to you, who through the troubles of recent years, have gone steadily on a course of duty, which has been of the utmost service to the Cause of Spiritualism. We now feel sorry that we took any part with those who were the source of so much trouble to you and injury to the Cause, and we have determined to show the earnestness of our convictions, by asking the favour of your company amongst us at your earliest convenience. We do not desire you to work, but to receive our sympathy and aid towards removing the burdens which now so heavily rest upon you, and of which we feel we are not wholly guiltless. Several of our better-to-do friends have promised £5 each, and others will gladly add smaller sums, according to their means and hearty good will. We expect to send you back with £50 in your pocket, and we hope others elsewhere will do the same, and that as Spiritualists, we will no longer sit under the imputation, that one who has done all he could and given all he had, should at the same time labour loaded with the consequences of other people's acts.

"I am, on behalf of the brethren here, yours very truly,

"JOHN JUSTICE.

"Spiritualton, Vernal Equinox, 1884."

If I got a letter like that I would consider it; but to take on more labour would be virtually suicide, and a live dog, it has been said, is better than a dead lion.

As it is not likely that I shall receive any such letters, I leave myself in the hands of the Disposer, doing diligently that work which lies nearest to my willing hands. I am useful, therefore satisfied, and crave not wealth, position, nor applause.

With my sincere thanks for all the good feeling your kind letters express, I am yours as ever, J. BURNS, O.S.T.

Spiritual Institution, 15, Southampton Row, London, W.C.

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

## THE MEDIUM AND DAYBREAK.

LONDON, FRIDAY, MARCH 28, 1884.

### NOTES AND COMMENTS.

In concluding our fourteen years' weekly journalism in the Cause of Spiritualism, we take the opportunity of stating some of the lessons which these, our school boy days, have made us familiar with.

Our Teacher has been the Spiritual Existence, within us and related to us. Our educational apparatus has been the powers of the human mind, as a secondary expression of the Spiritual Existence. Our exercises have been the manifold experiences of Human Life. The great universe is indeed a series of schools, and the Ever-Present Creator and Sustainer, is within and everywhere around us, spreading the innumerable leaves of his Book of Life, for us to perceive its eternal truths, and practise them in our lives.

What have we learnt thereby? Ask us not! We must not pride ourselves on our learning, but rather have more confidence in our Great Teacher, and with greater assiduity apply our minds to the lessons of Eternity, now begun in Time.

Is that Great Teacher, and that Infinite Book not sufficient for mankind, however learned or however ignorant? He is present within and around all, and he adapts the lesson to the necessities of each.

But men have made lesson books of their own, based upon external circumstances, not on the One underlying Spiritual Existence; dealing with events in the sphere of Time, and not setting forth Truths that are the exponents of Eternity; pointing to the actions of others outside of us, instead of to the Activity within us, as our example and motive in achieving the work of life.

All Spiritual Teachers have recognised these lessons, which we have been endeavouring to become acquainted with during these years that close to-day. Men have put these teachers to insult, annoyance, torture, imprisonment and death; then they have made gods of them, and have served in a similar cruel manner all who follow the method of these Spiritual Teachers, and do not worship the gods made of men.

Spiritual Teachers do not imitate one another, do not follow examples at all: they read alike, as best they can, the one and only lesson of the universal I AM. Hence, they are in agreement, though they never heard of each other.

These two parties—the Spiritualist and the Traditionalist, those who learn from the Spirit, and those who are blindly led by Man,—have been expressing themselves recently in this Paper.

To-day, there is some commotion in our columns, as to whether we shall be led by the traditional, man-made theories, or be guided by the light of the Spirit. This little trial we regard as an "examination," to see whether we have profited by the lessons we have been studying in the past.

For the Father of all has decreed that all his children shall receive this lesson, as they have capacity to profit by it. Hence men like Gerald Massey, and W. Oxley, are set to remove the traditions that men have hitherto relied on in place of spiritual truths, that, left to their own spiritual feet, the children of the All-Father may learn to walk alone.

This always has been the work of the Gospel: Jesus, in the New Testament, is made to appear to do this kind of work; and it is said he was put to death for it. And so the Traditionalists to-day exhibit a similar spirit towards the Spiritualists.

Rail not at us, dear Christian friends, but take in hand that book you profess to follow; endeavour to grapple with its principles, and search yourselves as to whether you are led by the highest light reflected in its pages; and that you will find to be the highest light that is capable of being manifested within your own souls!

We have many letters on hand on theological matters, which it will be impossible for us to print. Mr. Humphries desires us to state to the readers that he has a letter on hand. This correspondent had considerable space allotted to him, and others none. All of the letters have been really answered in what has taken place in connection with other matters. It was somewhat of a blunder that any of them were published at all, and seeing the use that was made of them by the other side, correspondents should rather feel grateful that their effusions have been kept "occult."

We cannot help smiling at "La Verité," who complacently brings forward (on paper) the "Himalayan Brothers" as witnesses on behalf of the existence of "Jesus." The existence of said "Brothers" is regarded by many as a far more doubtful problem, than the one they are called upon to solve. Even if they did come palpably forward and give their opinion, it would be simply opinion after all, and leave the demonstration of biographical facts just where it was. One mystery can never be solved by another; but there are those who constitutionally demand a mysterious narcotic of some sort. If it be not "Christianity," then it is "Theosophy," the "Occult," or the "Esoteric," and a mystical "Christ," with which the protean priestcraft seeks to attract the attention of Vanity Fair!

When men attain to a knowledge of the higher spiritual sciences, they will introduce a nomenclature expressive of the light they have arrived at; and being light, it will be its own demonstration, and mysteries will disappear. While "Theosophists" ring the changes on the fetish-words that have done "mysterious" duty in the past, they only confess that, however stout their professions to the contrary, they still abide in the Catacombs with the dead forms of long ago.

The readers of OAHSPZ will observe that "Joshua" of that work corresponds with Mr. Massey's "Jehoshua." But OAHSPZ also shows how Christianity came into existence; of which fact Joshua was quite innocent. We quoted the teachings of this Joshua, in the MEDIUM, some months ago. They closely resemble the Sermon on the Mount; and contain a version of the Lord's Prayer. Mr. Massey has, in this matter, probably built wiser than the wise ones know.

A letter just received from a gentleman in Melbourne, after eulogizing Epes Sargent's "Scientific Basis," says:—

"I have to confess that there is another book which has appeared since, which has captivated me more than all the books I have ever read—OAHSPZ: It is to me the Book of Books! Until within the last fortnight, the copy I secured at Terry's was the only one in the colonies, excepting Miss Samuel's; and now, as far as I know, there are with my copy, six only: One you gave to Miss Samuel, my copy, and four imported by Terry. I am always delighted when I see in the MEDIUM any notice in its favour. How that book must go against the 'grain,' and disturb the 'dove-cots' of Blavatskyism, or Olcottism! I observe they never make the slightest allusion to it—and they are 'wise in their generation.'"

### THE ANNIVERSARY NO. OF THE "MEDIUM."

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

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

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

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

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

Our Hymn Leaf No. 2, contains ten hymns. Price 1s. per 100, or 10s. per 1,000, with meetings announced at top. Nos. 1 and 2 may be printed as a double leaf to order. It contains nineteen hymns, and is quite a useful little collection. Price 15s. per 1,000.

MANCHESTER.—At Temperance Hall, Tipping Street, on Sunday next, there will be no public service, but two meetings for members.—W. LAWTON.

LEEDS.—A new series of meetings has been commenced at Edinburgh Hall, Sheepscar Terrace, every Sunday at 2.30 and 6.30.



## LONDON—NEUMEYER HALL.

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

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

On Sunday, April 6th, Mr. W. J. Colville will commence his regular ministrations in Neumeyer Hall, Hart Street, Bloomsbury Square, when we expect there will be a very large and influential attendance. Tickets have sold well and many have been given away freely to those who are prepared to benefit by their use. The subjoined will give our readers a good outline of the arrangements made for April. We hope to print some of the afternoon lectures in MEDIUM, those delivered in the morning are to form a book.

Sunday, April 6th, morning service at 11. Subject of discourse: "What the world needs to make it happy." Lecture at 3 p.m., "Modern Spiritualism and its mission to universal humanity." The entire proceedings in the afternoon will be specially commemorative of the advent of Modern Spiritualism at Hydesville, N. Y., March 31, 1848. The full list will be given next week.

## BELPER.

W. J. Colville will speak in Lecture Room, Brookside as follows.—

Sunday, March 30, 10.30 a.m.: "Blessed are the pure in heart, for they shall see God."

Monday, March 31, 7.30 p.m.: "Thirty-six years of Communion with the Spirits."

Tuesday, April 1, 8 p.m.: Answers to important questions.

Wednesday, April 2, 8 p.m.: "The Signs of our times spiritually considered."

PUBLIC HALL.—Grand Anniversary celebration, with appropriate Oration and Poem, Sunday March 30, 6.30 p.m.

Mr. J. J. Morse will deliver an Anniversary Discourse, at Cavendish Rooms, Mortimer Street, on Sunday evening, at 7 o'clock.

SHEFFIELD.—Mr. W. Towns will meet the Spiritualists of Sheffield, at 175, Pond Street, on Sunday next, to celebrate the thirty-sixth anniversary of Modern Spiritualism. He will remain there during next week, and letters may be addressed to him as above.

LEEDS.—At the Tower Buildings, on Sunday, the Rev. C. Ware will deliver two lectures in celebration of the Thirty-sixth Anniversary of Modern Spiritualism. Afternoon at 2.30, on "The Early History of Spiritualism: its Rise and Progress in America;" in the evening, at 6.30, on "How I became a Spiritualist."

There will be no service at 167, Seymour Place, on Sunday evening, that all may attend Neumeyer Hall. On Tuesday and Thursday evenings, Mr. Dale attends these Mission Rooms to point out how the old and indigent may not suffer from want.

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

On Sunday, Miss R. Dale Owen speaks at Neumeyer Hall, at 3 p.m., and for the Battersea Liberal Association, Laburnum House, High Street, Battersea, at 8 p.m. She has received several invitations to speak in the provinces. She desires to make a tour, so as to save expenses. It would be well for her to work a week in one place. Give the Spiritual Cause the Sunday. On week nights, as far as health would permit, Liberal Clubs, Working Men's Clubs, Temperance Societies, etc., could be addressed; by local friends busying themselves the way can be opened out. Women's meetings could also be arranged, and a vast work done in every direction. Address: Miss Rosamond Dale Owen, 25, Alma Square, St. John's Wood, London, N.W.

## MRS. BRITTEN'S FAREWELL.

Now that Mrs. Britten's sojourn in this country is drawing to a close, the friends of the movement begin to realize the great loss they will sustain in her departure. Her splendid services have been literally given to the Cause; as the demand which she made could neither be regarded as remuneration for her trouble, nor any impediment to her being in full action on the platform. This is a matter which those who have been benefited by her labour should not forget, nor is it likely they will. We are glad to see Farewell Meetings are in preparation; but many places will experience disappointment, because of the fact that Mrs. Britten has not been able to respond to all the very cordial invitations she has received. London stands in this category. There would have been one of the grandest demonstrations held for many years, had it been possible for Mrs. Britten to respond in person to the very hearty invitation sent her by her London friends.

We remember her former departure for America, when her successful work closed so grandly at St. George's Hall. All those who labour, and journey from Continent to Continent, on behalf of unpopular truths, are well worthy of our sincere recognition, in all the many ways in which we can minister to their personal comfort and the success of their great undertaking; and Mrs. Britten stands first amongst those who have a claim on British Spiritualists in every respect.

## MRS. HARDINGE-BRITTEN'S FAREWELL VISIT TO NEWCASTLE.

This eloquent and highly-gifted lady has kindly consented to pay a farewell visit to Newcastle, previous to her departure for America. She is announced to speak as follows:—

In the Northumberland Hall, High Friar Street, on Sunday next, March 30th, in morning at 10.30, on "The Twelve Commandments." In the evening at 6.30, on six relevant subjects to be chosen by the audience.

In the Lecture Hall, Weir's Court, Newgate Street, on Monday, March 31st, at 7.30 p.m., on "Anniversary of the 36th Birthday of Modern Spiritualism."

The admission to these lectures is free, and a collection will be taken to assist in defraying expenses.

The Committee of the N.S.E.S., has arranged to have their rooms open on the Sunday, from 12 noon to 6 p.m., for the use and accommodation of friends from a distance, who bring their own refreshments; a fire and hot water for those who require them. Parties requiring more substantial fare can obtain it at neighbouring dining rooms, to which the Secretary will be happy to direct them.—Cor.

## FAREWELL ADDRESSES, BY MRS. EMMA HARDINGE BRITTEN, IN MANCHESTER.

On Sunday, April 6th, 1884, two addresses will be given by Mrs. Emma Hardinge-Britten, previous to her departure for America, in the Co-operative Hall, Downing Street, Manchester. Service in the afternoon at 2.30, and in the evening at 6.30. Collection towards defraying expenses.

Tea will be provided at a charge of 6d. each, for friends from a distance. Tickets may be had at the door before the commencement of the meeting. Friends are requested to obtain them before going into the hall, so that full provision may be made for all.

Friends desirous of contributing flowers to place on the platform, will kindly send them to the Hall, between 10 a.m. and 12 noon on that morning.—Cor.

## LIVERPOOL FAREWELL TO MRS. BRITTEN.

Mrs. Britten sails for Liverpool on April 15th, and on the evening of April 14, which is Easter Monday, and therefore a holiday, she will be entertained at a farewell gathering at Rodney Hall, Rodney Street, Mount Pleasant, at 7 o'clock. The Liverpool friends will be glad to be assisted in their purpose, by the presence of all friends within reach, and it being a general holiday, no doubt the attendance from surrounding districts will be large. Tickets, 1s. each.

On Sunday, April 13th, Mrs. Britten will deliver her last two discourses in Rodney Hall.

Newcastle, Manchester, and Liverpool are important centres, and the excellent arrangements made will enable vast numbers to attend and take part in these interesting meetings.

Mr. J. W. Mahoney will deliver farewell addresses in Rodney Hall, Liverpool, on Sunday prior to his departure for America.

Mr. F. Ogle, Mesmerist, and Mr. Nesbit, his subject and clairvoyant, are now in London, giving several series of experiments in a successful and interesting manner. We have had several calls from them, and they manifest much earnestness in the work they have taken up. After leaving London they intend responding to invitations they have received, on their way North. They may call at Peterborough, Stamford, Belper, Leeds, and other places. Those who desire a visit should apply to Mr. Ogle, 103, Great Portland Street, London, W.

## OBITUARY.

TOM EVES.

PHYSICAL DEATH, ALIAS, SPIRITUAL BIRTH.

Death is a continuation of life.—*Svedenborg.*Man, who cannot die, lives in perpetual fear of death.—*Scars.*If I had strength to hold a pen, I would write how easy and pleasant a thing it is to die.—*Dr. Hunter.*It is the will of God and Nature, that these mortal bodies be laid aside, when the soul is to enter into real life. A man is not completely born until he be dead.—*Dr. Franklin.*

To the Editor.—Dear Sir,—Perceiving that no notice has been sent by any of the friends at Liverpool, of the passing away of Mr. Tom Eves, permit me to trouble you with one or two particulars of his mediumistic career.

It was in the early part of 1872, and sometime after commencing our investigations here, that I, Mrs. Foster, and other friends from Preston, paid a visit to Liverpool to form a circle there. Our friend, Mr. Eves, then resident in that locality, was of the circle, but, somehow or other, no manifestations occurred until Mrs. Foster placed her hands upon the table, after which we had phenomena immediately. This then was the prelude to the mediumistic development of our departed friend, who comprised within himself a variety of phases, of which the following may be mentioned.

He was a physical, clairaudient, clairvoyant, and writing medium, such as few have ever equalled, and might have been more wonderful still, had the enemies to Spiritualism been prohibited from sitting with so sensitive a medium.

The following is the first communication in direct spirit-writing we were privileged to receive, and followed, I need not state, by innumerable others, for which you have not space.

"Be satisfied that thou art right,  
And that the deed will bear the light,  
Then execute it with thy might,  
For that will be thy duty.

"It may be like our spiritual power,  
That grows in silence hour by hour;  
Thou art to manifest thy power,  
And do thy humble duty.

"All, all, is working everywhere—  
In earth, in heaven, in sea, in air;  
And nothing indolent is there  
To keep us from our duty."

Upon the other side of the blank sheet of paper was written as follows:—

"Consider only one 'concession, namely, that of Spiritualism. While privilege and wealth are being accumulated in the hands of the few, we see knowledge widening and exalting the minds of the many. Can any sane mind contemplate this state of things, and doubt that this state of things must undergo a thorough reformation? Is not society at present constituted to the advantage of the few? I only point to the fact now; whether it be good or bad for society, I am sure that the majority of mankind will decide in their own favour. Once let the majority of mankind be so educated as to be able to appreciate the rudiments of social science, and from that instant the predominance of the few, as at present, will be annulled. It cannot be otherwise. The many, equal to the few in knowledge, would not long remain unequal to them in privilege. The many, when they know their rights will enforce them. This reformation must come. But let us see it come gradually, peacefully! let us hope that the triumph will be the triumph of opinion, with its gentle yet irresistible power.—From R. F. Good-night."

The above was given when the table around which we were sitting, and upon which we had placed a blank sheet of paper and lead pencil, was raised high above our heads, and remained in that position until the communication was completed, after which, it gradually descended, and the signal, eight raps upon the table, was given for a light.

The next communication in direct spirit-writing was given in five seconds, and takes forty-five or sixty to read it in type. It is as follows:—

"Canst thou confront with steadfast eye unawed,  
The sworded judgment, stalking far and near;  
Well may'st thou tremble when an injured God  
Disclaims thee—guilt is ever quick to fear:  
Loud whirlwinds howl in zephyr's softest breath,  
And every glancing meteor glares imagined death.

"The good alone are fearless; they alone,  
Firm and collected in their virtue, brave  
The wreck of worlds, and look unasking down  
On the dread yawnings of the rav'nous grave.  
Thrice happy who, the blameless road along,  
Of honest praise, reached the vale of death;  
Around him like ministrant cherubs throng  
His better actions to the parting breath,  
Singing their blessed requiems: lo, the while,  
Gently reposing on some gentle breast,  
Breathes out his benisons; then with a smile  
Of soft complaisance, lays him down to rest,  
Calm as the slumbering infant from the goal,  
Free and unbounded flees the disembodied soul.

"Good night. B. Farmer, D.D. In haste, five seconds."

So flew the "unbounded" soul of our friend, on Monday morning, the 19th instant. I and Mrs. Foster were having a sitting alone on the Sunday night before, at 9 p.m., when she saw, clairvoyantly, our friend sitting up in bed, and to use a popular term, dying. She also saw my nephew, "Henry Pride," who passed away some time ago, and a bosom friend of Mr. Eves waiting to welcome him "over there," and clairaudiently heard my nephew exclaim: "Poor Tom! they are witnessing the same scene in your case that was witnessed in mine, but you will soon be with us on our side," and then followed the words, "Tom can see him." It was then some time after midnight, that the soul was emancipated from the frail tenement of day, leaving a widow, with two fine boys to mourn their loss. We shall however have him again, though "absent from the body," to inform us of his spiritual progress.

E. FOSTER.

50, Friargate Preston, March 25th, 1884.

## FREDERICK JOHN CROCKER.

Passed on to the higher life, Frederick John, son of Mr. and Mrs. Crocker, of 13, Bedford Street, Ford, aged three years. Although the separation must be painful to the parents, yet the knowledge which Spiritualism gives is to them a consolation, knowing that their loved one is still with them, though invisible, yet to comfort them with messages of love from the spirit spheres. The controls of Mr. Clarke, after the lecture on Sunday evening, reverted to the above circumstance, and gave words of consolation to the bereaved parents, also vividly pointing out the employments and pleasures of these little ones, whose earthly existences are so short. Mr. Crocker will be known to some of the readers of the MEDIUM, as one of the materializing mediums who became developed as such at the house of Mr. Pine, the father of the Cause at Plymouth.—JOHN T. B. PAYNTER.

We have had a shoal of newspapers reporting the exposure of Mr. J. Fitton, at Heywood, and in addition to various other correspondence, a letter from Mr. Yarwood, under whose auspices, or those of Mrs. Yarwood, the affair occurred. It turned out to be a systematic attempt at deception. We thought we had saved both Mr. Fitton and the Movement from all this scandal, by calling attention to the past case, and Mr. Fitton's self-confession of wilful simulation of the forms. We do not blame poor Fitton, who appears to be weak in certain mental qualities; but we do blame those who employ him, sit with him, and otherwise enable him to do all this evil to the Cause. Certain Sheffield friends, by taking up with Fitton, opened the way for him to commence another ruinous career. To hold a seance for the purpose of enabling a man like that to be caught tricking, and have it well published in the newspapers, is certainly a questionable mode of promoting the interests of the Cause.

"Miller's Psychometric Circular" is calling wholesome attention to the evils of promiscuous circles, and the danger of mediums sitting with unprepared sitters. But any reform in this matter is incompatible with the traffic of the Rogue and Vagabond crew, who have been so stoutly defended by the mercenary American Spiritualistic prints. The self-interest idea must be thrown overboard altogether, and Spiritualism elevated to its proper plane of scientific, and therefore spiritual administration. Our exhibiting mediums have done some good, but ten times more evil by the escapades that have attended their career. We do not brand them all as impostors on that account, but as misappropriated instruments, and therefore seen in the worst light. The public take another view of the matter: mediums are held to be dishonest rascals, and the assumed phenomena as tricks, while we Spiritualists are regarded as fools. Such is the grand sum-total of results accruing, all the world over, from mercenary mediumship. How long it will take to remove the false impression, and leave matters where they would have been, had these adventurers been unknown?

"VINDEK" writes:—"Upon the appearance of your excellent current number of the MEDIUM, containing Mr. Oxley's concluding chapter of his deeply interesting work on Egypt, the writer cannot refrain from expressing his personal gratitude to Mr. Oxley, for the flood of light thus thrown upon a hitherto abstruse subject. It may be, among your many intelligent readers are some who feel with the writer, that by the indefatigable labour of Mr. Oxley, much of the mist that enveloped the subject in hand has been lifted, thereby assisting the efforts of future inquirers into the subject." While we thank our correspondent and many others for their kind remarks on correlative matters, we must refrain from opening the question in that form. The alternative which it became ours to accept was to our advantage, rather than the other would have been, so that we are not sure whether we may retain "Vindex's" kind enclosure.

On account of his absence in Yorkshire, Mr. Towns will not be able to attend his usual seance at 15, Southampton Row, on Tuesday evening.



## PROGRESS OF SPIRITUAL WORK.

### WORK IN LEEDS AND NEIGHBOURHOOD.

Meetings for the development and exercise of spiritual gifts were held in the room in Tower Buildings during last week, every evening except Friday. The attendance throughout the week was good, and included many new inquirers. The manifestations of spirit-power, through various mediums, old and new, were such as to excite much interest, and also hope for the future advantage of the Cause. The interior work goes on well, both in the general circles, and in those more select, regularly held in the houses of friends.

**LEEDS DEBATING SOCIETY.**—The subject of last night's debate was:—"Modern Spiritualism: Is it likely to be a benefit to humanity?" Mr. William Howgate occupied the chair. Mr. W. J. Colville opened in the affirmative, and Mr. William Lishman replied in the negative. The following gentlemen took part in the debate: Messrs. Scott, Bennett, Lingford, F. Curzon, Gilman, and Gibson.—Local Paper.

The people flocked to the scene of discussion in large numbers, until the large room was crowded to excess; numbers being obliged to stand. On scarcely any other subject can the Society command more than a mere fragment of such an auditory! The occasion is justly regarded as affording another good impetus to our Cause; there is good reason to believe that many have thereby become desirous of knowing "the truth about the matter."

**CHURWELL.**—I was privileged on Thursday week, to take part in a spiritual circle held at this place. Through Mrs. Hollins was delivered a soul-stirring address. This was followed by some deeply touching spiritual descriptions, and communications from friends beyond. The mediumistic power manifested in the different members of the circle was remarkable.

There are one or two incidents relating to this family which are worthy of notice. The row of new houses, in one of which Mrs. Hollins and her family reside, bears the name of "Medium Terrace," conspicuously engraved in black painted letters, on a valuable stone procured by the family; and which the landlord permitted them to place in position. I should like to know whether, in any part of the world, there is any other house or street, having a similarly distinctive mark relating to our Cause. Another incident is that previous to the occupation by these friends of their present home, they were residing in a rather old house. Towards the latter part of their abode therein, only a few months since, they were on two or three occasions warned and urged through the medium, that they should as speedily as possible leave that house, as something startling would take place. The denouement of this was, that within a week from the time of their leaving, the end of the house tumbled down!

**BATLEY CARR.**—I was appointed on Sunday to speak at Batley Carr. The scenery surrounding this place comprises a wonderful variety of hill and valley. From the heights there is a magnificent panoramic view of many clustering and populous centres of industry and labour; there being quite a forest of tall chimneys stacks, belonging to factory, mill, and mine. I have formerly read much of Batley Carr, as a centre of spiritual enterprise. Here reside Mrs. Dobson, who is just emigrating to Tasmania; Mr. Armitage, who as a medium is always engaged in labours most abundant, being much in demand all over the district; Mr. Kitson, the indefatigable superintendent of the Lyceum. The latter, concerning which Mr. Kitson wrote in last week's MEDIUM, is held on Sundays, both morning and afternoon. I realized great enjoyment in my work there on Sunday evening. The friends have an "upper room" capable of holding I am told, on occasion, some two hundred. It was comfortably filled on Sunday, and a glorious influence pervaded the meeting. At the close of the first service, according to custom, I invited the people to stay to a second meeting, in which the spirits should have an opportunity to speak. Not a single person moved, whilst mediums were controlled in different parts of the room in an interesting manner. The proceedings throughout were calculated to produce a good spiritual impression upon the people.

OMEGA.

[We have had to condense this interesting report considerably; and a former report is yet unpublished.—Ed. M.]

**BEDWORTH.**—Our mediums are developing wonderfully fast. On Wednesday evening last, about one-half of the meeting were unbelievers, and one of these, in response to the request of the entranced medium, chose a subject—"In my father's house are many mansions." The medium spoke for about an hour, in beautiful language, on the heavenly spheres. All seemed astonished and highly satisfied. After this, another trance medium spoke, who is an excellent seer. By this gift he has caused many to inquire into the subject, and amongst those he has convinced, is your humble servant.—A. BOND.

**HETTON-LE-HOLE:** Miners' Hall, March 23.—Mr. John Livingston, Hetton-le-Hole, occupied our platform. His guides gave a splendid address, subject: "Spiritualism, its Mission to the Human Race," which was well received by the audience.—JAS. MURRAY, Sec.

### TWO NIGHTS' DEBATE AT BIRMINGHAM.

The Debate, previously announced between Mr. J. W. Mahoney and Mr. W. W. Collins, at Birmingham, was brought to a successful issue last week. There was a large and critical audience each night. Mr. Mahoney opened in the affirmative on the proposition, "That man survives physical Death."

The position held by Mr. Mahoney throughout the debate was, that man was a conscious, thinking spiritual being, in no way the resultant of physical organization, although, while in the flesh, subject to physical laws, and dependent upon what are termed physical agencies for his external expression. After dealing with the current theories and ideas respecting man, and their bearing on the position he had taken up, he brought forward the Spiritualistic evidences as establishing conclusively the continued existence of man after the dissolution of the physical organism.

Mr. W. W. Collins, who I am bound to admit defended the negative side of the proposition with considerable skill and ability, went over the groundwork of proof usually advanced by materialists, in support of their theories, and which is so well known by readers of the MEDIUM, endeavouring to show that man was simply the resultant of physical and physiological forces, finding expression through the human organization, combined with sensation and perception, acquired through experience. Mr. Collins, however, failed to meet the evidences adduced by Mr. Mahoney, in support of man's true nature, and the former's attempt to lower the phenomena to the level of the productions of conjurers, was met by the unanswerable logic of Mr. Fowler's challenge of £1,000 to the conjuring fraternity.

This is the seventh public discussion on Spiritualism which has been held by Mr. Mahoney. The last but one—as will probably be remembered, being for six nights at Consett, with the Rev. W. Baitye.

It may be asked, of what use are these discussions? Judging from the experience of last week's meetings, it is clear that they favourably affect a class of persons, who will not attend lectures or seances, but are willing to learn the truth of our position in this particular way; besides affording a public defence of the Movement generally.

Mr. St. Clair proved a very impartial and suitable chairman, and contributed greatly to the high tone and good conduct of the necessarily mixed audiences. The chairman, in responding to the vote of thanks, very sensibly advised the audience to read the best books on both sides of the question, investigate and decide for themselves.

Mr. Mahoney has followed up this discussion by sending an invitation to the materialist, Dr. Edward B. Aveling, of London, to a similar debate.—Yours faithfully,

THOS. HANDS.

**PLYMOUTH:** Richmond Hall, Richmond Street.—Mr. Sydney Smith, on Sunday morning last, gave an exposition of his views on Spiritualism, acknowledging the phenomena, but denying the teachings, as they were not in harmony with the Bible. A discussion followed, in which Messrs. Clarke, Best, and others took part. In the afternoon the usual circle was held. Mr. Carswell gave an inspirational address. Mr. Williams, who is about to leave our town, followed with an earnest address. In the evening, Mr. R. S. Clarke gave an inspirational lecture, subject, "Gods, ancient and modern." There was a crowded audience, who paid great attention as the lecturer referred to the God or Gods of the Jews, the Romans, and of the various nations of the earth; showing that these Gods were merely Titular Divinities and not the great Eternal, All-good God, the Ruler of the Universe, and that many of the gods whom men worshipped to-day, were but gods of their own making, and not that God who is universal in character and love. Previous to the commencement of the lecture, a child of one of the members was named, whilst words of advice and counsel were given to the parents and those gathered together. On Sunday, Monday, and Tuesday next, we hope to have Mrs. Groom with us to celebrate our Anniversary Services.—JOHN T. B. PAYNTER.

**BRADFORD.**—At Walton Street Church, on Sunday afternoon, Mr. Morrell gave an excellent address on the value of Time, and the way in which many waste it, while its proper use is man's chief concern. In the evening the same speaker took for his subject, "Spirit Lands," which he handled in splendid style. He was followed by Mrs. Tate, who spoke very acceptably on the Voice heard in the wilderness, crying that the paths be made straight. The spirit influence was seen to move mediums in the audience. There were again many strangers present, who took a keen interest in all that went on. There will be a congregational tea on Whit Monday.—COR.

**NOTTINGHAM:** Morley Club Lecture Room.—On Sunday last we had two powerful controls through the mediumship of Mrs. Barnes, which evidently made a deep impression on all present. The one in the morning was upon Ezekiel, xviii., and in the evening, Rev., iii., and the explanations given by our spirit friends will ever be remembered by those who heard them. All Spiritualists and enquirers are earnestly invited to attend.—COR.

## ANNIVERSARY CELEBRATIONS.

SPIRITUALISTIC LYCEUM, HOLLIN'S LANE,  
SOWERBY BRIDGE.

A Grand Entertainment will be given in the above place, on Saturday evening, April 5th, 1884, entitled,

"HOW TO SPEND AN EVENING AT HOME."

By the kind permission of the author, Mr. Thos. Etchells, who will be assisted by the Lyceum Choir and other friends.

Doors open at 6.30; to commence at 7; admission, 6d. and 3s.; children half price to front seats only.

On Sunday, April 6th (Palm Sunday), two addresses will be given by Mr. Etchells: in the afternoon, at 2.30; subject, "What are we doing to be saved?" In the evening, at 6.30, subject, "The Religion of the Great Musical Composers, including Mendelssohn, Beethoven, Weber, Auber, Hady, and Wallace." To be illustrated by musical extracts by the choir and other friends. Collection at the close of each service for the benefit of the Lyceum.

HARROW ROAD: 5, Rundell Road, St. Peter's Park. — On Sunday, April 6, Mrs. Treadwell will hold a Tea Meeting at 5 o'clock, tickets, 9s. each: on which occasion Mrs. Treadwell hopes to meet many of her old friends.

SUNDERLAND.—Last Sunday evening, Mr. Wm. Westgarth, of Sheriff Hill, gave a splendid trance address in the Albert Rooms, to a very large audience, who warmly applauded the guides during their discourse. At the close, several questions were put, and favourable answers given; which seemed to give great satisfaction to the large audience, by the manner in which they applauded.—G. H. PYNE JONES, Sec. S.S.E.S.

MANCHESTER.—Sunday last, March 23, Mr. W. J. Colville spoke three times in Temperance Hall, Tipping Street, Ardwick, Manchester. The audiences were extremely attentive and appreciative, and the lectures were fully up to Mr. Colville's usual high standard of inspirational eloquence, both as to matter and manner of delivery. Owing to the forgetfulness of some one who was appointed to see to the advertising, proper publicity was not given to the meetings, therefore, many persons were prevented from attending, through lack of knowledge as to the services. This was a great oversight, and occasioned much annoyance both to the lecturer and many friends. The Oldham Society advertised well, under the able presidency of Mr. Kershaw, and the Manchester (Bridge Street Chapel) congregation gave due publicity to the meetings of Wednesday, Thursday, and Friday. Mr. Colville takes his farewell of Manchester friends, in Bridge Street Chapel, this evening, Friday, March 28, when he will lecture on subjects chosen by the audience at 8 p.m. All seats free, every one cordially invited.—Fitz.

EXETER.—Last week the work was very progressing, having held four circles, in which great spirit-power was manifested. On Wednesday night we had twenty-two at our circle, amongst whom was several fresh enquirers, who are evidently very much interested in this subject. On Sunday at the Oddfellows' Hall, in the morning, the clairvoyant medium was able to see several spirit friends around those present, and give us a message from one of them. In the evening our trance medium occupied the platform, and his guide dealt with "Life" in an extraordinary manner. At the close a great many seemingly interested persons stopped behind for information on the subject. Our President after explaining to them, invited them to attend at the circles held in the week. We have to acknowledge the receipt of 6 copies of "The Message of Spiritualism," from Mr. Tindall, of Wyndham Street, Bryanstone Square, W., for our library, so that we shall be able to lend them to persons interested in this subject.—THOS. H. DAVIS.

LEICESTER: Silver Street Lecture Hall.—On Sunday evening last, Mr. Bent delivered an inspirational address to a good congregation on "Heaven is Here." On Easter Tuesday, a tea and entertainment will be held in the above Hall at 4.30. The tea will be given by a number of ladies and gentlemen for the benefit of the Society. Tickets 9d. each; can be had from the Secretary, or any of the Committee.—R. WIGHTMAN, Sec., Mostyn Street, Hinckley Road, Leicester.

BIRMINGHAM: O zell Street Board School.—Last Sunday Mr. Groom delivered a lecture on "Does man survive physical existence?" He commenced by explaining that all religions of the world were based on spiritual manifestations, that all the founders of religion were spiritual mediums, and had intercourse with the spirit people, and showed that all the phenomena of the Bible were the same kind that take place to-day; and by that means proved the facts of the Bible, and proved the life beyond the grave; made it all plane and simple, whereas it was full of mystery, covered with dogmas, and that Spiritualism was the key to the Bible.—COR.

NEWCASTLE.—Owing to illness, Mr. G. W. Gardiner was unable to occupy our platform, but his place was ably filled by Mr. Rowe, Mr. W. O. Robson, and Mr. W. H. Robinson, who each gave brief but excellent address. They were followed by Mr. W. Hopwood and his guides, who gave demonstrations of their

powers to diagnose disease and prescribe for the sufferers. In this they were very successful, and excited a considerable amount of interest. Mr. Hopwood goes forth in the true apostolic spirit, and, although not possessed of a superfluity of this world's goods, he asks no fee or recompense for the good accomplished, but trusts to the generosity of those benefitted by him, to supply him with the necessities of this life.—ERNEST.

NORTH DURHAM.—On Sunday, March 16, Mr. W. Pickford's guides gave an address in Mr. John Young's Portobello, on "Spiritualism, the Reform, Science, and Religion of the age," which was well handled. After the address, Mr. Grimsbury, of Edomsley, named Mr. Pickford's child, and then that medium's guides gave a short address on the occasion. A very pleasant evening was spent by all.—W. LATIMER, Hutt's Terrace, Springwell Colliery, Gateshead.

Mr. Schatt, of Accrington, spoke at the Blackburn Spiritualists' Meeting, on Sunday evening, March 16, on "Alcohol: its effects, Physically, Socially, and Spiritually considered." It was a first class temperance appeal. At the close, Mr. R. Kilshaw, the Blackburn Temperance Missionary, addressed the meeting.

NORTH SHIELDS.—Mr. Gilbertson was too unwell to speak at any great length at the morning service. He related some remarkable experiences received during his illness. In the evening Mr. J. G. Grey kindly relieved him, and delivered a trance address which was much appreciated.—ERNEST.

OLDBAM.—Mr. Kershaw very highly recommends the mediumship of a young man, whose clairvoyance is very useful in cases of healing and ordinary matters as well. He is very willing to be useful to those who may require his services.

ROCHDALE.—Yesterday I went over to Rochdale, to hear Mrs. Britten, and to look in upon the friends there, and was pleased to find they had two good audiences, who enjoyed the discourses of Mrs. Britten very much. She wields a great power for good, and trust she will be long spared to exercise it.—R. FITTON, March 24.

A correspondent intimates that Mr. I. Thomson has resigned his position as one of the members of the Manchester and Salford Society of Spiritualists; this is to be regretted, he adds, as he was at all times ready by his facile pen, and quick business discernment, to aim at making the Society such as would tend to its prosperity and spiritual progress.

Mr. Tink, Lowestoft, calls his residence "Daybreak Villa," in allusion to the title of this paper; but it is not quite so distinctively spiritualistic as "Medium Terrace," the abode of Mrs. Hollins, Churwell, commented on by "Omega," in his letter of this week.

WANTED.—A young gentleman who can play pipe-organ well, to officiate at Neumeyer Hall, Sunday, April 6th. Application must be made personally to W. J. Colville, at 15, Southampton Row, Saturday, April 5, between 3 and 5 p.m. A fair remuneration will be given to right party.

Our hopeful and growing contemporary, "Light for Thinkers" (Atlanta, Ga., U.S.A.), has for its motto: "There is nothing outside of Nature;" consequently "Nature" must be the mind or outside circumference of existence. Instead, therefore, of this empty motto, let our friend adopt that pregnant one: "Everything is inside of Nature." Those who look for "nothing" generally find it: let us hope the quest may be equally successful in the other direction.

MRS. FROST.—To the Editor.—Sir,—Will you allow me a space in your paper, to publish the names and thank those friends who kindly responded to my appeal on behalf of Mrs. Frost? Mr. Cowper 2s.; Mrs. Chambers, 2s. 6d.; Mr. Maltby, 2s. 6d.; Mrs. Nichols, 5s.; Mrs. Whitty, 2s.; Mr. Sloman, 2s. 6d.; Mr. Jennison, 2s. 6d.; A Friend, 6d.; Mr. Catling, 5s.; Mr. Bent and friend, 5s.; Mr. Benzie, 2s. 6d.; a Sympathizer, 5s.; a reader of "Light," 2s.; Mrs. Stone, 5s.; Mr. Thurstan, 2s. 6d.; Mr. W. G. Smith, 10s.; His Mother, 5s.; and two sisters, 2s.; Mr. Liverpool, 1s.; a friend at Peterborough, 1s. 6d.; Mr. Towns, 1s.; Miss Smith, 2s. 6d.; From the Dorcas Society, in connection with the Spiritual Lyceum, 5s.; Entertainment given by Mr. and Mrs. Fred. Wilson, Monday evening, March 17, at 15, Southampton Row, on behalf of Mrs. Frost, 15s.; Mr. Fooks, 3s. Friends will be glad to hear I have taken room for her, at 42, Milton Street, Dorset Square, and will do my utmost to get her work. The total amount received is £4 13s. 11d.—I am sir, yours truly, AGNES F. MALTBY.

SPIRITUALISM AS A DESTRUCTIVE AND CONSTRUCTIVE SYSTEM. By John Tyerman. 6d.

MIRACLES AND MODERN SPIRITUALISM. By ALFRED R. WALLACE, F.R.G.S., F.Z.S. Cloth, 5s. Embracing:

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## MEETINGS, SUNDAY, MARCH 30th, 1884.

## LONDON.

EDWARD ROAD.—62, Bell Street, at 7: Mr. Hoperoff; Psychological Experiments.  
 MARTLEBONE ROAD.—Spiritual Mission Room, 167, Seymour Place, at 11, Mr. Hoperoff, at 7, No meeting; Tuesday, 7.45, Mr. J. M. Dale; Wednesday, at 7.45, Seance; Thursday, 7.45, Mr. J. M. Dale; Friday, at 7.45, Mr. Towns; Saturday, at 7.30, Mr. Savage. J. M. Dale, Sec., 50, Crawford Street, Bryanston Sq. The Room is strictly reserved for circles. It may be engaged for private sittings.  
 CAVENDISH ROOMS, Mortimer Street, W., at 7: Mr. J. J. Morse: "What we have won and lost?"—an Anniversary Address.

## WEEK NIGHTS.

SPIRITUAL INSTITUTION.—Tuesday, Mr. Towns in Yorkshire: no Seance.  
 BROMPTON.—Mr. Pound, 108, Field Road, Wednesday, at 8, Mr. Towns.  
 HARKOW ROAD.—At Mr. Wright's 17, Amberley Road, on Sunday and Thursday at 7.30. Private Circle, admission only by previous application.  
 HOLBORN.—Mr. Coffin's, 13, Kingsgate Street, Wednesday at 8: Mrs. Hagon, medium.

## PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30.  
 BATLEY CARR.—Town Street, 6.30 p.m.: Mrs. 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.: Misses Beetham and Illingworth.  
 BIRMINGHAM.—Ozwell Street Board School, 6.30.  
 BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2 and 6 p.m.:  
 BLACKBURN.—Academy of Arts and Sciences, Paradise Lane: at 10.30, 3, and 6.30.  
 BOLTON.—H. A. Tovey, 16, Halton St., The Hough.  
 BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Miss Musgrave and Mr. H. Briggs.  
 Wade's Meeting Room, Harker Street, Bowling, at 2.30 and 6 p.m.: Mrs. Butler.  
 Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 and 6 p.m.: Mrs. Gregg.  
 EXETER.—Oddfellows' Hall, Banbury Street, at 6.30.  
 GLASGOW.—2, Carlton Place, South Side, at 11.30 and 6.30: Mr. John Griffin. Lyceum at 6.  
 HALIFAX.—Spiritual Church, 1, Winding Road, 2.30 and 6 p.m.: Miss Harrison and Mrs. Riley. Lyceum at 10.30. Monday Service, 7.30.  
 HETTON.—Miners' Old Hall, at 5.30.  
 KENLEY.—Spiritualist Lyceum, East Parade, 2.30, and 5.30: Miss Wilson, Mrs. Wade, and Mr. J. Wright.  
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30, and 6.30: Rev. C. Ware.  
 Edinburgh Hall, Sheepscar Terrace, 2.30 & 6.30: Mr. J. Hepworth.  
 LEICESTER.—Silver Street Lecture Hall, at 11 and 6.30.  
 LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m., and 6.30 p.m.: Mr. J. W. Mahoney.  
 MACCLESFIELD.—Spiritualist's Free Church, Paradise Street, at 6.30: Mrs. Rogers.  
 MANCHESTER.—Gospel Temperance Hall, Tipping Street, Ardwick, 10.30, and 6.30: Members' Meetings.  
 MORLEY.—Spiritual Mission Room, Church Street, at 2.30 and 6: Mr. Armitage.  
 MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30, and 6.30.  
 NEWCASTLE-ON-TYNE.—Northumberland Hall, at 10.30 a.m. & 6.30 p.m.: Mrs. E. H. Britten.  
 NORTHAMPTON.—Cowper Cottage, Cowper Street, 2.30 and 6.30.  
 NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6: Mr. J. Gibson.  
 NOTTINGHAM.—Morley Club Lecture Room, Shakespear Street, 10.45 and 6.30.  
 OLDHAM.—176, Union Street, at 2.30 and 6.  
 PRESTON.—48, Albion Street, Windsor Bridge, at 2.30.  
 PLYMOUTH.—Tea Room, Royal Hotel, at 11.15 and 6.30: Mrs. Groom; at 3, Mr. R. S. Clarke. Lyceum at 10.15 a.m.  
 SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 2.30 and 6.30, Mr. Morrell.  
 SUNDERLAND.—Albert Rooms, 7, Crompton Street, 6.30: Mr. J. G. Grey.  
 TUNSTALL.—Rathbone Street, Mr. W. Hudson, Medium.  
 WALSALL.—Exchange Rooms, High Street, at 6.30.  
 WEST FELTON.—At Mr. William Tinkler's, 2, Eden Terrace, at 6.

## YORKSHIRE DISTRICT SPIRITUALISTS' COLUMN.

## SPEAKERS FOR THE SUNDAYS IN APRIL.

BATLEY CARR.—Town Street, 6 p.m.  
 6, Mrs. Ingham & Mr. Holdsworth. 20, Mr. Armitage.  
 13, Miss Beetham. 27, Local.  
 Sec.: Mr. Armitage, Stonefield House, Ilkleygate.  
 BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.  
 6, Mr. Ware, Leeds. 20, Mr. Morrell, Bradford.  
 13, Mrs. Butler, Skipton. 27, Mr. Hepworth, Leeds.  
 Sec.: Mr. Grunwell, Lighthouse, Farncliffe, Bingley.  
 BRADFORD.—Spiritualist's Church, Walton St., Hall Lane, Wakefield Rd., 2.30 & 6.  
 6, Mrs. Hollins and Local. 20, Miss Musgrave and Local.  
 13, Mr. Armitage. 27, Mr. Ware, Leeds.  
 Sec.: Mr. Heap, 23, Sheridan Street.  
 BOWLING.—Wade's Meeting Room, Harker Street, 2.30 and 6 p.m.  
 6, Miss Musgrave. 20, Miss Illingworth & Miss Ratcliffe.  
 13, Mr. Hepworth. 27, Mr. Morrell.  
 Sec.: Mr. Ludlam Waddington, 22, Leicester Street, Bowling.  
 OTLEY ROAD.—Spiritual Lyceum, Oddfellows' Rooms, Otley Rd., Bradford, 2.30 & 6.  
 6, Mr. Brown, 10.45; 2.30; & 6. 20, Mr. Hepworth, Leeds.  
 13, Mrs. Illingworth. 27, Mrs. Ingham & Miss Illingworth.  
 Sec.: Mr. G. T. Stewart, 68, Butler Street.  
 HALIFAX.—Spiritualist Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.  
 6, Mrs. Butterfield. 20, Mrs. Illingworth & Mr. Blackburn.  
 13, Mrs. Bailey & Mrs. Illingworth. 27, Mrs. Yarwood, Heywood.  
 Sec.: Mr. C. Appleyard, 28, Concrete Street, Leammount.  
 KENLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30.  
 6, Mr. Armitage. 20, Mr. Ware.  
 13, Mr. T. Holdsworth. 27, Miss Musgrave, and Mrs. Wade.  
 Sec.: Mr. S. Cowling, Marley Street, South Street.  
 LEEDS.—Tower Buildings, Woodhouse Lane, 2.30 and 6.30 p.m.  
 6, Mr. A. D. Wilson. 20, Local.  
 13, Mr. Brown, Manchester. 27, Mr. Schutt, Acreington.  
 Sec.: Mr. T. Duckworth, Belgrave House, Leeds.  
 MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.  
 6, Mr. Hepworth, Leeds. 20, Mr. Oliffe, Ossett.  
 13, Mr. Scott & Mr. Morrell. 27, Mr. Armitage.  
 Sec.: Mr. John Robinson, Cross Hill, Beeston, near Leeds.  
 SOWERBY BRIDGE.—Spiritualist Progressive Lyceum, Hollins Lane, 6.30 p.m.  
 6, Mrs. Gregg, Leeds. 20, Mrs. Bailey, Halifax.  
 13, Mr. A. D. Wilson. 27, Mrs. Butler, Skipton.  
 Sec.: Mr. Hugh Booth, Lyceum Building.

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## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

"Desire earnestly spiritual gifts, but rather that ye may prophesy"—Paul.

ATMOSPHERIC CONDITIONS.—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

LOCAL CONDITIONS.—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. After each sitting the room should be thoroughly cleaned out and ventilated, that all residues may be dissipated. Those persons composing the circle should meet in the room some time before the experiments commence; the same sitters should attend each time, and occupy the same places. A developing circle exhausts power, or uses it up. Certain localities, because of geological formation, are regarded as more favourable for the phenomena.

PHYSIOLOGICAL CONDITIONS.—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle be composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the physical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle do not succeed, change should be made in the sitters till the proper conditions are supplied. Sitters should prepare themselves by cleansing the body, and a change of garments. Aliments which vitiate the fluids and depress the feelings are unfavourable. Those indisposed should absent themselves.

MENTAL CONDITIONS.—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together: opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully developed individual is invaluable in the formation of a circle.

THE CIRCLE should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Cane-bottomed chairs, or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there be a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles. The quality of messages depends on the circle.

CONDUCT AT THE CIRCLE.—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in; anything that will tend to harmonize the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three tips or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

EXPERIENCE is the best teacher. Be guided by results. Ofttimes the usual conditions will appear set aside. The state of someone's mind or personal surroundings may determine matters beyond the scrutiny of the sitters. The Circle is not suitable for all. Those to whom it is disagreeable or exhausting should avoid it. Sometimes one or two gross or strong sitters may prove obnoxious to those more sensitive and delicate, by absorbing the vitality of the weakest sitters. Such combinations should be avoided. Do not sit too frequently, nor one minute after the medium or most sensitive sitters become weary. Never sit without a worthy motive, of a spiritual, religious, or philanthropic character. Never use the spirit-power for worldly purposes, and avoid all who do. Family circles should shut out medium-hunters and intrusively sceptical persons. It is best for each family to produce its own Spiritualism. If anyone have not the power, it shows that nature has not prepared them for it.

MEDIUMS are often misunderstood by their nearest friends. Their feelings should always be respected when they have an aversion to any individual, or to sitting in any particular place or at any given time; never urge them against their will. Their refusal often arises from the impression of their spirit-friends, as a means of protecting them from impending evil. All mediums and sitters should lift up their souls to the Father of All, previous to every sitting, asking to be guided in all they do, and allow no selfish or inferior consideration to supersede the guidance that comes by impression or manifestation. The light of conscience within is the highest and surest guide.

DEVELOPED MEDIUMS of a high order often cannot sit in circles at all. Only in the presence of one or two congenial friends can they exercise their mediumship with advantage. Such persons should carefully avoid promiscuous sittings. In complete isolation the highest communications are most frequently received. These Rules and Suggestions are chiefly for Investigators. When sufficient experience has been obtained, each one will do well to follow such methods as are found most suitable, varying them as development proceeds. Always aspire towards the higher forms of mediumship and more spiritual purposes.

LITERATURE.—All investigators should read the MEDIUM AND DAYBREAK, the weekly organ of the Movement, published at the Spiritual Institution, 15, Southampton Row, London, W.C., where there is a Public Library of the whole literature accessible to all inquirers. For a small subscription any circle may have the use of the most valuable works. For further information, specimen Numbers of THE MEDIUM, or in case of difficulty, address J. Burns, 15, Southampton Row, London.

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