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

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THE EFFECT OF SPIRIT-COMMUNION UPON MANKIND.

An Inspirational Address by Mr. E. W. Wallis, of the East London Spiritual Institution.

Invocation.

Thou Infinite Spirit! we, the creatures of Thine will, would again draw nigh unto Thee in spirit to praise and thank Thee, the source of all life, that we may bring our lives and actions in accord therewith.

We would praise Thee, O Father, for all. Thy love, for the blessings and mercies of the past; we know that Thou hast ordained the knowledge and sweet assurance of immortality; that the innermost secrets of our being are known, and held in Thy omnipotent hands. We pray for them that they may attain the comforted, the brokenhearted restored, and the erring raised up again, and all become brothers and sisters in thy great family, ever progressing upward and onward towards perfection and nearer to Thee; that this may be so, we pray.

ADDRESS.

We have chosen for the subject of our address to-day "The Truth of Spirit-Communion, and its probable Effects upon the Life and Conduct of the Recipients."

The human soul has always been a mystery, and puzzled the minds of thinkers of all ages with its conflicting passions, motives, and impulses; the unknown has ever been a fruitful source of error, speculation, misconception, and wrong action. Ignorance, the prolific parent of these conditions, can never, is a necessary accompaniment to the other circumstances of the human mind, for men were absolutely wise, if there was nothing for them upon which to exercise the powers with which they are endowed, then they would never err, and would not become conscious of their existence. It is owing to the fact that man is imperfect and ignorant, and can only act rightly and wisely as he attends to the knowledge of what is right and good, that his individuality is established and becomes self-conscious. It is through the gateway of error and failure that he reaches the paths of wisdom and knowledge—through the furnace of sorrow and suffering that he is cleansed, purified, and uplifted, and his identity is established.

The mind is continually striving to acquaint itself with all the circumstances of its environment, seeking for the truth in every department of nature and of being, and endeavouring to discover the causes of phenomena as well as the laws of existence. So long as these efforts are confined within the realms known as "nature," the seekers are applauded for their perseverance and their discoveries are welcomed and applied to the improvement of the conditions of life to make it more pleasant, comfortable, and easy. But if the student is bold and daring enough to set sail upon the ocean of speculation, to seek the shores of the unknown land that lies beyond the limits of the "nature" of which he has had some experience, he will find that all that he has been taught is in error, and he is made aware of the fact that he is endeavoring to discover a rational philosophy of life here and hereafter, that he is met with opposition, scorn, derision, and obloquy; men tap their foreheads, and look significantly at each other when they see him, intimating that he is mad and to be pitied, or else all the oppression that prejudice and bigoted hate can devise is brought to bear upon him to crush him.

But even these sapient philosophers who are so intolerant, so ready to judge and condemn, will, most and must admit that society is far from perfect in its constitution, and that the ignorance, error, speculation, misconception, and wrong action which are existing facts, and that the efforts of the so-called teachers of religion and morality have failed to remove this state of things after eighteen hundred years since and earnest effort. If this be so, and we are of opinion that law will deny it, there is a necessity for some further efforts and for deep research to discover and establish a system of thought that shall affect the conduct of individuals and improve society, that these existing states of imperfection, disease, misery, error, speculation, misconception, and wrong action, by which men are governed and act upon them that they may live lives of righteousness and happiness can alone be found in the gratification of the desires of the orthodox theology of innate depravity, the fall of man, and the state of existence after death;—we are of opinion that it is high time that greater conceptions of the purposes of life were entertained than these, and that those adventurous and earnest souls who proceed to discover the next world, and the unknown, are not only the theological teachers failed to use their authority so as to cleanse, purify, and elevate their followers, but there is a tendency on the part of the pupils to deny the authority of the teachers instructed to ignore the claims of the creed and system of theology of which they are the exponents, and to impose the veracity of the biblical records as being "manifest truths" upon any of the sacred books of other nations.

As this is the case, and men are confounding religion, pure and simple, with the orthodoxy theology with its (theories and superstitions that the religious sentiments are being scorned as being only fit for women and children, and men are urging upon their fellows that they are simply machines, the outcome of natural forces, and that pleasure and happiness can alone be found in the gratification of the desires of to-day, so long as they do not interfere with the rights of others, or produce ill-health and disease,—we are of opinion that it is high time that greater conceptions of the purposes of life were entertained than these, and that those adventurous and earnest souls who proceed to discover the next world, and the unknown, are not only the theological teachers failed to use their authority so as to cleanse, purify, and elevate their followers, but there is a tendency on the part of the pupils to deny the authority of the teachers instructed to ignore the claims of the creed and system of theology of which they are the exponents, and to impose the veracity of the biblical records as being "manifest truths" upon any of the sacred books of other nations.
not only commendable, but right, and deserves success in spite of the opposition and the efforts to thwart them with which they are constantly beset.

The proud deities at the shrines of science does the priestly garb of dogmatism and with commanding gesture bids the seeker, "Stand back! This is a sacred precinct, the domain of the gods, the wide world, gazed into space, viewed the planets and investigated them, discovered the laws of their existence, the principles which govern them, the forces that affect them, and the causes of their movements. I have digged into the earth, and wrested from her bosom the secrets which Dame Nature held dear, have turned over the page written in the great book of the ininfallible hand of Time, discovered the nature of forces, resolved all things into their primal elements, and know the processes of everything in nature, whereof nature accounts the survival of the fittest, and the perpetuation of the race; all the laws of nature are at my finger's ends, and therefore I am an authority, heed me, for your curiosity is a vicious useless effort that you will never find soul or spirit, heaven or hell; the deed is dead!"

While admitting his claims to all the knowledge that he can prove to the acquaintance with the phenomena and laws of exterior life, and the operations of forces as seen by the physical eye, yet we, and those who like us are saturated of the existence of spirit, feel that he is wrong in his conclusions, and that if man is the perfect form he describes him to be, the finale physical organization, the ultimate of the laws of evolution, the last, highest, and best creation or development of Mother Nature, and therefore we must answer their darkness and mist of fear and speculation, until they reach the peace, love, and affection; and sometimes these conceptions of a haven of knowledge, and therefore we must answer their darkness and mist of fear and speculation, until they reach the peace, love, and affection; and sometimes these conceptions of a beautiful Summerland, or traversing the bridge that weds two and intercourse between embodied and disembodied spirits is true."

"If so, what a labouring of a mountain to bring forth a mouse! But it is not with the past we have to deal, but the present, and to prove, to the acquaintance with the phenomena and laws of exterior life, all things into their primal elements, and know the processes of everything in nature, whereof nature accounts the survival of the fittest, and the perpetuation of the race; all the laws of nature are at my finger's ends, and therefore I am an authority, heed me, for your curiosity is a vicious useless effort that you will never find soul or spirit, heaven or hell; the deed is dead!"

Furthermore it is asserted that man is the epitome of all the forces, elements, existence, and possibilities of natures; in his organization all the phenomena and centralization of forces, elements, existences, and possibilities of nature: in his or like in his actions?"

"But it is not all who have entered within the charmed circle and found that nature would be content with organising the potential realm of invisible fluids, and elements of life and activity. Looking internally into yourselves you find desires, and longing to attain to a more perfect state of purity and happiness, wherein you may realize the visions of mental creation, of a time when you shall be free from taint and imperfection, living in happiness, peace, love, and affection; and sometimes these conceptions of a beautiful Summerland, or traversing the bridge that weds two and intercourse between embodied and disembodied spirits is true."

Think you that the Designer, Controller, and Director would he the One who tells you that these, these are not to be, cannot be, gratified or realised. These, you are told, are not to be, cannot be, gratified or realised. Are these alone—of all man's thoughts, feelings, and surroundings, the hopes for an immortal existence where these satiable longing for happiness and pleasure, can be exercised so while others that do not and never can satisfy his craving, his in-
nature, or all the forces by which he is surrounded. As a philo-
spirit, your Father, God.
actions, which are oftentimes but masks; and as men are not capable
purpose, is the true standard by which the moral and spiritual
plans, and desires are felt and held by the individual after death as
state hereafter.
spirit imperishable and indestructible, and tends to the salvation
nearer and nearer to the great source of life, light, and love, by

As far as that which has not been seen or experienced by the
individual can be proved to him, the truth of all that he has asserted
has been demonstrated hundreds of times in the experience of
men. He holds the hope of a perfect human being. Having once felt
the great problem of immortality to their satisfaction, some men think they have attained all that Spirit-
ualism can give them, but we think they have missed the purpose
of the spirit's message if such is their belief. Apart from the
question of immortality, is the question of moral responsibility, and
the proper conduct and liberty of the spirit's position and
state hereafter.

The true Spiritualist seeks for truth in every direction, desires
to know his own powers, faculties, organs, and their functions, their proper use and legitimate exercise—recognizes
the fact that in accordance with the amount of wisdom he displays
in the application of his talents, so will be his health, comfort, and
happiness. Thus his conception of truth becomes universal, for he
sees that to be true, an idea, theory, or principle must apply to all
men and be comprised of universal, essential, and permanent truths; and they could not be ignored
or inevitable one. God had always spoken to the world by angel
parables. Some might have heard it used in order to show that
truth could not he

As a religion, Spiritualism deals with causes and forces, and
proves that it has not discovered all the laws of Nature, or all the forces by which he is surrounded. As a philo-
sophy it unfolds the inner nature of man, proves the innate tendency
in purity, the love of goodness, which is observed in the fact that
all men love goodness and humanity so much that they condone
those who err and are human, although they themselves may do
the same things. The appeal owing to the force of circumstances
may do them what they do not wish to do. They are monumentally
forbidden to hand to the platform subjects for the afternoon's dis-

To satisfy the result of individual reform; and in the process of
time, is the wish of the men of God towards perfection; the will of God
will be done on earth more fully than ever yet, and men become but a
very little lower than the angels.

MR. COLVILLE


A fair but not overcrowded gathering assembled to listen to Mr.
Colville's sermons, and at 2 o'clock proceedings commenced.
A collection had been gathered, and the conversation was
opened up, the subject being introductory. The chairman introduced
the speakers, and after the meeting was: "Who was Jesus?" A collection was made, and the
question was: "What were the purposes of Jesus?" And the most
striking peculiarity in the method used by Jesus, and there is
a universal appreciation of his benevolence, and that which
his teaching did for the good of humanity. Thus his conception of
truth becomes universal, for he sees that to be true, an idea, theory,
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As a religion, Spiritualism did not come to supplant but to assist and carry on
the true purposes of the Christian life. Truth could not be opposed to truth; neither could truth be suddenly revealed in all
its completeness, because men's receptive faculties were only gradually opened. By an inspective unfoldment of man's various faculties had made it
necessary that there should be a succession of spiritual revelations
or courses. This invitation was copiously responded to, the subject
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intended as a general typification of all rich men, but of a special class of rich men whom he wished to denounce. Mere wealth did not prove that a man was bad, nor that his intuitions were bad. The purpose of the parable was to show that wealth, even when it is not bad in itself, is not a protection against bad inclinations. The rich man's soul was damned, not because he was rich, but because he was unkind to the poor man, and had never shown, perhaps, whilst on earth, that he could be satisfied with less than the best. For all this went more towards an opposite inference or belief; or else, how could the rich man be capable of such a good desire as the warning of a great calamity, yet not upon which he had cast his lot? Here was the sign of a reform ation that he might have afforded the conditions required by spirits in their communion with others from the rock upon which he had wrecked his own soul's happiness or peace? Here was the sign of a reformatory spirit, and it is often done men into the direction of virtue, and upon that account, the control said, he could thank God for creating a hall and for subjecting spirits to its purifying and creative influence.

The parable said that there was a great gulf between the happy and the lost; he could not cross it, and therefore was not answerable to God for the progress of the soul after death. It simply meant that the distance between those two states or conditions, could not be sufficiently bridged so as to allow of the course of procedure where would not enable spirits to traverse the distance between the lower and the higher planes of spirit-life. It had also been said that the people could be communicated with, when the means were sufficient. Being done, when he desired to return and warn his brethren from a similar fate to his own, he was forbidden;—forbidden, and why? Would those brothers have afforded the requirements of spirits in their communion with those on earth; and, was it not possible that they might have ignored the evidences of such communion, even after they had witnessed them?

Scepticism and moral conditions did ever place the most effectual guilt against the progress of the soul after death. It simply meant that the distance between those two states or conditions, could not be sufficiently bridged so as to allow of the course of procedure where would not enable spirits to traverse the distance between the lower and the higher planes of spirit-life. It had also been said that the people could be communicated with, when the means were sufficient. Being done, when he desired to return and warn his brethren from a similar fate to his own, he was forbidden;—forbidden, and why? Would those brothers have afforded the requirements of spirits in their communion with those on earth; and, was it not possible that they might have ignored the evidences of such communion, even after they had witnessed them?

An impromptu poem was given upon "The Beauties of Nature," and as the medium, I was introduced, and then we arranged ourselves round the large square table. We had not sat down five minutes before loud signals were given to change the sitting, and the following poem was written in a dark, damp, and ill-lit room, and then, "light a candle," the medium then, quite in her normal state, asked for paper and pencil, as her guides wished to say something by writing automatically through her hand.

Some of the original writing I have preserved for the inspection of my friends in Cape Town. As I had seen this form of writing mediationship at the Cape, it was quite understood at once by me. After this form of manifesting, we asked that the musical-box say friend had brought with him in his own sitting. He was also to be written up and sit going, &c. When we asked for it to be done, I had no doubt that the medium, after some hesitation, would sit down, as the table, next my feet, quite out of reach of the medium or any other mortal. It was then wound up, as we all heard the motion, with the lid down, and it was returned to my feet. I swear, no earthly form touched it (the box or lid), but still it was wound up, and set going. During the instrument most loud and violent pounding (not ticks or raps), as if made with a powerful electrical machine, were made all about the room. I asked the intelligence who the person referred to, and after much discussion, and the sending of many signals for "yes" and one for "no," which was answered at once by three loud and emphatic pounds. I found that there were some of my own acquaintance present in London, and who had left one or two very good tests. I then asked for certain definite sounds to be given, just as I have done at my private sittings in London. The medium did the best which could be expected, and it was quite certain that the origin of them is supernormal—not a shadow of doubt in mind. Then I asked the intelligence to open the lid of the musical-box, which was done at once. As these sittings were specially arranged, and with the object of giving us proof of their presence—means justifying the ends.

An outside one may fancy this is Spiritualism, or at least, as I have been acquainted with all its phases, practical and theoretical, I emphatically assure him or anyone else this is quite without mistake. Every science must have a phenomenal basis, and Spiritualism is no exception to the rule. Instrinsicly physical manifestations are perhaps not popular; but they are the only means to a greater part of sceptics, and that we are not deluded, but have objective facts on which to build our belief.

Intellectual manifestations are simply for what they are worth, and might easily be compared with much that the Bible contains, a large portion of which is utterly unintelligible, and in many cases positively filthy and demoralizing. For all this we do not condemn that good book, but say to those who seek for truth, "Do not reject all because you find bad communications, but reject the bad and hold to that which is good," just as with acapological teachings (spirit-communications). Listen what spirits have to say, and if they give information and instruction which are useful to us, just as we may be conducing to our physical education. I find, Mr. Editor, I am digressing too much from my first subject, and must stop, but I have finished what I had to say. I must repeat what I said before I do so. Many who call themselves spiritualists are not strong enough to carry the same with courage that the facts of late through the persecutions of Slade and other genuine mediums. This is not the case; the Cause of Spiritualism, although physical manifestations are not so popular just now, but the present fall will end in a splendid reaction, and give our glorious "mediums" and "big imposts" a still better ground for saying this. Patience, perseverance, and moral courage, with good common sense and discretion, are all that we want. Time is all that is required to bring this new truth out to give light to those in spiritual darkness. Fraternally yours,

D. T. HICKSON,
Cape Town, S. Africa.

PROMISCUOUS SEANCES v THE HOME CIRCLE.

To the Editor,—The Manchester series of seances on Sunday, and the proceedings attendant, is another evidence of the totally impracticable way of advocating and making known the facts of Spiritualism, and its varied phenomena. It certainly makes known more than we perhaps call the name, and the proceedings attendant, is another evidence of the totally impracticable way of advocating and making known the facts of Spiritualism, and its varied phenomena. It certainly makes known to all the world, that it is not the name of the game. The medium is no longer in the control of the seance society, nor of the medium him-
different opinions and religions, who have no desire or wish to have the facts of spirit-communion made known, and who would " not breathe a word of it."

The medium was amongst friends, and to their circles for spiritualism is a curse and a clog to our progress. Let us dangle no more the manifestations of our mediums before the eyes of an ordinary about to be performed, how soon we should be in any sense of the word would be our position and progress.

Our ranks, and those whose desire is money will be quickly purged the cheapness of the process. No, let us have the same liberty and sons who possibly would "entertain" them solely on the terms of ordinary about to be performed, how soon we should be in any sense of the word would be our position and progress.

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I remain, Sir, your well-wisher in the cause of progress.

Hoping you may long remain in our ranks, and continue to exert an influence to keep our Cause pure, united, and on a free and independent basis. —I remain, yours truly,

C. G. O'Hara.

Huntwick, Willington, Durham, May 23.

MR. JOHN McKay, Pwllheli, remitted 11s. 6d. for books from Messrs. Bastian and Taylor, as described in the form photographed by the magnesium light at the seance of Messrs. Bastian and Taylor, page 330. It is the mission of true Spiritualism. —I enclose 2s. 6d. to Messrs. Bastian and Taylor, 180', Adam's

During the present crises, but you may be persuaded you possess many friends, who, but they but the means at their disposal, would soon release you from your embarrassment, and who consider it a pleasure your repeated appeals for assistance should be disregarded.

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Thank you for assistance

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Huntwick, Willington, Durham, May 23.
Lamont delivered an invocation.

SPIRITUAL WORKERS.


BRAND, J.L., 2, Caroline Street, Hull, Healing medium.

BROWN, J., 10, Southampton Row, London, W., Normal.

COULTH, W., J., 14, Silwood Road, Brighton. Inspirational.

CROSS, W., Greenham, West Hartlepool. Normal.


MACRAE, J. W., Canthburn Place, Angaston Street, Leeds, Birmin.

ham, Normal.

MORRIS, J. J., Warren Cottage, 518, Old Ford Road, Bow, E. Trance.

NORMAN, J., J., 6, St. Martin's, Exeter. Healing medium.

QUINN, R., Samwal, 31, Plane Street, Oldham. Trance.

WALLACE, E. W., 39, Peter's Road, Oldham. Normal.

WILSON, A. D., 33, Haight Street, Potten Lane, Halifax. Inspirational.

WOOD, Edward, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.

"LEAVES FROM MY LIFE," by Mr. Morse, is ready to print. Send us in 100 more subscriptions to go on with. We are sorry we have not a better consigned of readers.

Vegetarianism.—On our recent tour we heard of several persons who had given up the use of flesh meat from reading the recent articles on the subject in your columns. We are glad to hear of any similar consignment.

CADETY.—We have received from Mr. O. Baker specimens of illustrated handbills representing phenomena which have recently occurred in Cardiff. In his note he says: "Last night (Sunday) a spirit-handled round cake and milk to thirteen persons in a good light, and then partook of the repast herself. This same spirit walked out of the seance-room right down stairs to the front door, about 40 feet from the medium. I often play the organ while the spirits play the upper notes." Mr. JONES, 1, Sydenham Terrace, Heath, St. Neots. Normal.

To Mr. Editor.—We have received the following list of these, and read them to the spirit, as requested by Mr. Wallace, is ready to print off. Send us in 100 more subscriptions to go on with. We are sorry we have not a better consignment of readers.

CONFERENCE AT NOTTINGHAM.

To the Editor,—Dear Sir,—The Conference has been announced through your columns, took place last Sunday, at our rooms in Churchgate, and it was a greater success than ever we anticipated. When the Conference was first spoken of, it was thought that it would be like all our previous conferences—a failure; but to work with a will, with the determination to win, was our leading star, and it has led us through safely and successfully. We "nipped the briar in the bud" at the commencement; we could see through the dark cloud of failure which threatened us, knowing, as Mr. Lamont's medium was sufficiently to attract a good company. We have only had the pleasure of reading his notes in the Magazine, from that we anticipated something grand from him, but when we saw before us this small humble power to describe; it was a treat to sit and listen to the flow of such grand and argumentative truths which characterised his address on Sunday evening.

The Conference was announced to take place at two o'clock, but it was for some time after when we commenced; at which time we had a good company present, which increased until the room was nearly full.

We next circulate out to friends in neighbouring towns and villages, and personally visited others. We had a good number of our Christian Spiritualist friends with us, also the following gentlemen from various places—Mr. Roddy, of Belper, and a lady friend from the same place. Mr. Jamieson, of London; Mr. Mayle, of Derby; Mr. Green, of Thorpe-on-the-Heath, near Lincoln; and a gentleman from Mansfield. Nearly all those present of the same opinions, and many of them most interesting. We opened the Conference by singing the eighty-sixth hymn in the "Spiritual Eye," and "Cherish faith in another." After which Mr. Lamont delivered his address.

Mr. Ashworth opened the debate, and a very interesting discussion followed, the result of which being the adoption of the following resolutions, viz.:

There be a united gathering of Local Spiritualists every quarter in the form of a Conference and tea party.

That there be a united gathering of Local Spiritualists every quarter in the form of a Conference and tea party.

That Mr. Wallace, 520, Korkish Town Road, London, N.W., where he gives a seance, on Wednesday evenings, at 8 o'clock.
EXPERIENCES IN SPIRITUALISM:

A Record of Extraordinary Phenomena witnessed through the most Powerful Mediums, with some Historical Fragments relating to Semiramide, given by the Spirit of an Egyptian who lived contemporary with her.

BY CATHERINE BERRY.

PREFACE.—Who may read the book with advantage, and who may not. Are the common objections to Spiritualism groundless? Are there any supernatural agencies at work to-day?—The Mystery of Evil—Who may read this book with advantage, and who may not. What Swedenborg says.

THE MEDIUMSHIP OF PETER—Objects caused by spirits; Case records at the Spiritual Institution; Testimony of Swedenborg as to the supernatural power;—Fallacy of identification of rest with death;—Earth a place wherein to be born and die—City: we seek one to come.

Spiritualism is essentially a divine science; it is the accompaniment of religion—Spiritual phenomena, physical—Spirits bring flowers; spirits play concertina, banjo, guitar, spirits lift table, move piano, drink water; spirits take the Bible, pray, play cards, smoke, bow; spirits cut flowers, make wreaths, knot handkerchief, cut fruit, move room; spirits declare themselves to the world; and when put in place, and kept in place, are no delusions;—The Mysteries of Hum.; spirits say a prayer, and continue to pray, and people have their revanche.

To those who desire to see all sides of such questions, we commend this book, which is racy, sparkling in some parts, brief and pregnant with thought.

The main ideas are familiar to readers of Swedenborg, and Mr. White has restored them with singular clearness and facility of illustration, and strengthened his position by quotations from some of the foremost writers of the age.

Christian Men.

To the publishers of "Human Nature" we have a long time to give our best and bestow on them our warmest thanks and esteem.

"One World Order" is one of the most sensible books we have read for a long time.

Literary Churchman.

Mr. White's book is clever, sensible, and intelligible. The main ideas are familiar to readers of Swedenborg, and Mr. White has restored them with singular clearness and facility of illustration, and strengthened his position by quotations from some of the foremost writers of the age.

"In the main we should like to see all sides of such questions, we commend this book which is racy, sparkling in some parts, brief and pregnant with thought.

North British Daily Mail.

"As an illustration of the general teaching of Swedenborgian dogmatics, and as a special study in theological reasoning, the work is well worthy of a careful perusal.

"This is a very dangerous book. . . To a man well grounded in the Spirit Sciences it will be both stimulating and instructive, but to a novice in theology in which it would be positively pernicious.

Irish Catholic.

"As for the New Testament, his treatment of it is excellent. In two words: "It is not to be trusted." He accurately quotes the different passages, and in some he makes the reader think he understands them better than those who use them as a basis of error.

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London: J. Burns, 15, Southwark Roach, W.C.
THE MEDIUM AND DAYBREAK.
FRIDAY, JUNE 8, 1877.

ADVENTUROUS SEANCE HOLDERS.

In their indignation at the mercenary motives of mediums, Spiritualists often forget to look at their own conduct. Instead of crying out all the time at a medium for desiring the means of existence rather than the means of salvation, let us find out ourselves whether it is possible for us to find some advantage turn round and admonish seance holders as to their duties to the medium? If all such persons were just and generous, mediums would not need to make a charge at all, but would be loaded with favours out of gratitude for the services of their marvellous power. We know that mediums are a generous race, and demands of hard and selfish people. Let us, then, turn over a new leaf towards mediums and provide for them in a truly handsome existence in return for his invaluable services, might we not with

MEDIUMS AND TRUTH.

The story of the production of this remarkable group is, no doubt, simple enough. The medium did it fitfully, without effort, and yet it has infinite difficulty in conceiving and carrying out a similar work. Whether the lady medium is that artist herself, unconsciously, or another artist in the inner world, and by her hand with such skill and success, the picture is all the same a psychological curiosity which must challenge the profoundest efforts of all thoughtful mortals.

The photograph is sold by Mr. W. Gill, 154, Marine Parade, Brighton, price 2s. A copy may be seen at the Spiritual Institution.

MR. WALLIS'S DISCOURSE.

The discourse which with this number opens is a noble essay, and recommends most favourably Mr. Wallis to the attention of the promoters of the Cause, and who should have the pleasure of seeing it. As we make the medium our slave, which breaks all the spiritual commandments to our slave, which breaks all the spiritual commandments, spirit.

The MEDIUM AND DAYBREAK.
June 8, 1877.

SUBSCRIPTION PRICES OF THE MEDIUM.

FOK 1877.

One copy, post free, weekly 2d., per annum 1s. 6d.

Three weeks... 2s. 6d.

Six months... 5s.

One year... 10s.

Twelve months... 13s. 6d.

Additional copies, post free, 1d. each per week, or 6d. per year.

TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we urge Spiritualists to publish their own Spiritualistic to spiritualists properly by mail or ship at cost price. Special editions may be procured for the use of the medium.

The Medium is sold by all newsagents, and supplied by the wholesale trade generally.

Advertisements inserted in the Medium at 6d. per line. A series by contract.

Legends on behalf of the cause should be left in the name of "James Burns."

A REMARKABLE SPIRIT-DRAWING.

There has just been published, by Mr. Gill, of Brighton, one of the most remarkable of mediumistic manifestations. The original is by a lady who is well known among spiritualists by the medium. The absolute faithfulness to the original has been secured in the copy by the unerring aid of photography, and the copy has been multiplied by a process of transference, which enables the work to be published at a very low price.

As a work of art this drawing has been very much admired. To describe it is an impossibility. The artist repeatedly and examined for hours before all the objects limned therein are discovered. It is a source of never-ending interest; it may be examined for days, repeatedly recapitulating its lineation of fresh beauties. There have been counted on it about 300 faces, several hands and feet, full length figures and groups. Some of these can be so small that a magnifying-glass is necessary to bring them into sufficient prominence to be seen.

The first picture is of the aspect of a mottled-grey marble, with a charming smile peeping out here and there, but a closer and yet cursory examination reveals an endless variety of the feminine countenance divine: grave faces, gay faces, saintly faces, sorrowful faces, sly faces, pretty faces, pert faces, thoughtful faces, thankful faces, guising faces, graceful faces—in fine, faces of all sorts of expression, but with this distinction they are all beautiful.

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A PUBLIC HEALING BY DR. MACK.

It has often been asked when will Dr. Mack give another healing service, at Richmond Hall, on a Sunday evening. Any display of this kind the Doctor naturally shuns from, but he has received instructions from his guides to prepare to give another soon. We are anxious because we have been full audienc of sympathetic friends, when no doubt the sufferings of the healing group has been of the severest. Permanent cases of distressing complaints have been thus made by the Doctor at Doughty Hall.

MR. JAMES WASON.

The good old friends of the Cause, well-tried, true, and generous, who have been the harvest homes of the higher life.

On Saturday, June 2d: Mr. James Wason, of Wood Street, London, in whose residence at Bickenhead, for some time he has been almost insensible from purgation of his patrons. His death was followed by a supreme complaint of his inability for absence from that cause. All his friends felt that one good kind gentleman has left our sphere, and that the army of progress in the upper realms has received an honored addition.

M. Cherseneff, in receiving his subscription, kindly says "It is always with the greatest pleasure that I count the Mediums, and I hope all the permission will do us more good than harm."

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THANKS AND SUGGESTIONS TO KIND FRIENDS.

I thanknumuous kind friends for expressions of cordial sympathy with me at the present crisis in Spiritualism. They all know that just now I am not well sustained in the department of my life requiring special effort. I have to find the means of giving expression to important ideas and carry on a necessary and expensive work without receiving pay for my labours. The money needed is being furnished out of my pocket. Every little income and friend is wanting.

At this juncture, I would suggest that friends compress their correspondence with me at the present crisis in Spiritualism. They are coining in faster and waiting for me to answer them. This is the time for the friends to be patient and consistent in their efforts. To those who are able to spare anything, I would suggest that they contribute to the cause. The money is very much needed, and every little bit helps.

I am also suggesting that friends make a special effort to support the work of the New England Spiritualist Society. This society is doing valuable work in the promotion of spiritualism, and every little bit helps.

I am grateful to all friends for their kind words and expressions of sympathy. I am looking forward to the time when I will be able to devote more time to the work of spiritualism. In the meantime, I will continue to do my best to promote the cause.

J. W. B.

THE ORDER OF SPIRITUAL TEACHERS.

A motto for the Order: "Whosoever will be chief among you, let him be your servant."

In the schools there are to be no superiors or inferiors, all are alike, and all are teachers, and at the same time all are scholars. The wisest and the best will do most for the good of all; not to rule or exercise dominion, but to serve.

PRAYER AND PRAISE.

(Tune—"Stowe.")

Through the true sons who dared:
We thank Thee for thy spirit-power
To all who seek, make clean.
Prepare us for a greater dower
From those own sacred springs.
Entourage will degenerate,
With wise and faithful fraught
Great liberty of soul instead.
By highest angels taught:
Cement in brotherhood of love
From earth to every place.
Reveal thy Fatherhood above
To each, in every place.

J. LEWIS.

It is rather a noteworthy feature of this New Order that it has been simultaneously inspired into a number of minds in various parts of the country. It is a spiritual idea, and no man can take credit for being the author of it.

Mr. Johnson's prophecies will be read with great interest. We hope to see a large number of family schools constituted in the Lancashire district.

The Spiritual shower is falling on the district, and Mr. Johnson is evidently receiving an extra share. The post says:

"This blade of grass keeps its own dress of dew."

But in Spiritualism some have to gather dewdrops for the man who has already named. With some few constitutions it might not agree, but my experience and that of many others, is that it is a valuable article of diet, and I attribute my present good health and speedy recovery from a painful illness to its use. Tea and coffee are not foods at all; they are drugs, stimulants, and the prepared cacao sold are a mass of rubbish not only con-nutritious but positively injurious. The article I offer is genuine, and pure as nature produced it, and so concentrated in quality that though apparently high-priced, yet it is the cheapest article in the market, and will really go further than the adulterated preparations. The reason why some people do not like it, is because it is too strong—has too much flavour—which difficulty can easily be overcome by using a smaller quantity. Everyone's tastes have also become vitiated by the use of adulterated trash. They have been using cocoa possibly for years, and yet do not know the taste of the real article.

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Man must, like the child, have the rudiments of his education down in the material. There must be an appeal to the material era, the spiritual can become visible. The physical plane is not the only plane where the power of the expansion through the spiritual has yet to learn that he will never become a spiritual teacher until he has learned the first rudiments of spirituality.

We seek to come close to the Christ-life and drink in the pure spirit of Jesus, in order to find out the lesson you will have to teach others? All who work for the benefit of humanity, new truths that the men who have battled with the flocks who love men of their warning, who would close the licensed dens of infamy and make the government feel its responsibilities. These are the true spiritual teachers, though outside the Spiritual Movement.

Spiritual teachers are those who become investigators in order to learn the truth for themselves. It has been and is that many of your mediums are uneducated men and women, and that yet the spirits have power to manifest through them. But I ask you, is it not reasonable that you should prepare the ground. Before sowing seed you prepare the ground. So it must be in spiritual work. If you want higher and better material, you must prepare the way by developing yourselves; and as you open the windows of your soul the glorious sun of the celestial sphere shall light up your path, and step by step become spiritual teachers, but how is this to be done? There has been upon us a desire for more truth and a higher development of Spiritualism. We have run after that which has been, not that which is to be. There is nothing more spiritual. There is no royal road to knowledge. Deep at the bottom of the well lies the gem of truth. You cannot send down a prophet to yours or me to learn the truth. For the knowledge you want can only be got by earnest investigation, careful search, and self-denial.

The higher spiritual life is to form yourselves into communions, schools, or circles. Seek out the best conditions—those of harmony—and meet together and lift up humanity, beginning with your own circle. There has been too much of trying to save the world and neglecting self. You have been too full of sending missionaries to the dark spots of the earth, leaving the darker spots at home unenlightened. You have been too ready to turn on yourselves, and those who have joined circles not to gain spiritual knowledge; you have ignored the wisdom in those who would search for higher spiritual truth, and have been too ready to Christianise those who are not in harmony with you, those who are mere wonder-hunters, and throw them to the place best fitted for them. Fan the flames of sympathy and unity. You have not seen, perhaps, that you have ignored the higher teachings; your table and the spirits that come to your circle have been your guide and your god; and like associates with like. They will gather together and decide and live a Christian self. You will be careful to gather round you those who will constitute circles of harmony and who are thirsting after righteousness and higher spiritual development. Those who are not in harmony with you, those who are mere wonder-hunters, will leave them to the place best suited for them. You have been too ready to turn on yourselves, and those who have joined circles not to gain spiritual knowledge, and you have ignored the wisdom in those who would search for higher spiritual truth, and have been too ready to Christianise those who are not in harmony with you, those who are mere wonder-hunters, and throw them to the place best fitted for them. Fan the flames of sympathy and unity. You have not seen, perhaps, that you have ignored the higher teachings; your table and the spirits that come to your circle have been your guide and your god; and like associates with like. They will gather together and decide and live a Christian self. You will have to form yourselves into communions, schools, or circles. If you like—Don't care what you call it; but there will have to be a wonderful power of love knitting your various circles together, so that you can compare notes on the experiences of others, and how you can best spread the knowledge you want can only be got by earnest investigation, careful search, and self-denial.

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Mrs. Ayers.

I read with regret the paragraph in last week's Medium respecting this lady, for I had since had a letter from her, an extract from which will throw some light upon my dark case. I have not omitted to send Mrs. Ayers my regrets at the unexpected publicity given to her position, Mrs. Ayers says:

"I have driven for years to make money by Spiritualism, and have not come to the kingdom of heaven. Not a man to whom I had given $500 is in any way associated with me. There are enough like-minded people who were united in the public interest, but we lacked the coherent principle of Spiritualism. I throw off your yoke and do not need the aid of any other system of practice. I have made an earnest attempt to be spiritual, but the spiritual forces did not work as I expected. I am now doing better."

MRS. AYERS.

Mr. Fitton conducted the service, which passed off most harmlessly. Questions were asked, and answered fully and satisfactorily. An answer was sent to Mr. Speed, a local newspaper reporter, respecting some matters, even at the last moment, and our correspondent has utterly failed in his attempt to secure anyone. We think it is the right of the public to have a full account of what is going on. We have twice been friendly with Miss Wood, and have twice been advised against it. We have been in constant requisition, as a midwife, to help others.
DALSTON ASSOCIATION.

A special general meeting of the members of this Association was held at the Dalston Lecture Hall on Thursday evening last week. Mr. John Rous having been voted into the chair, the notice convening the meeting was read. The chairman explained that the meeting be given to Mr. Colville and his guides for the very excellent reason that he gave impressed the minds of all present. He said that we were very anxious to work for the good work Mr. Brown and his spirit-guide "Bretimo" have done in this district. When about twelve years ago the work was first commenced, he succeeded in giving us beautiful and accurate descriptions of places which the medium (Mr. B.) had never seen. We shall welcome him very much, as he has endeared himself to us all. I must not forget to say that Mr. Brown is thought very highly of, independently of his guides; in fact the more you talk to him, the better you like him, and we are already looking forward to seeing him again at some future time. Mr. Brown hopes to be at home on June 3rd. Yours, truly.

MRS. MORSKE'S APPOINTMENTS.

LONDON.—Sunday, June 10, Dougherty Hall, Bedford Row, W.O. Evening at 7; subject: "The Order of Spiritual Teachers: its need and scope.

LEICESTER.—Sunday, June 17.

BERKSHIRE.—Sunday and Monday, June 24 and 25.

NEWCASTLE-ON-TYNE.—July 1.

MANCHESTER.—Sunday, July 5.

SUSSEX.—Sunday, July 12.

Societies desirous of engaging Mrs. Morske's services are requested to write to him at 22, Old Ford Road, London, E.

MR. W. J. COLVILLE'S APPOINTMENTS.

Sunday, June 10.—Temple Hall, Horsey Street, Oldham, at 6 o'clock.

Sunday, June 17.—Meyerside Hall, Liverpool (not fixed).

Subjects on all occasions (including poems) to be chosen by the audience.

MR. BURNS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—July 8th, 15th, and 16th.

Mr. Burns would be glad to receive invitations to visit other places. Address—18, St. Peter's Road, Mile End, London, E.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

Lectures for June.

Sunday, June 10th, at 6.10 p.m.—Normal Address. Mr. John Mould.

Sunday, June 17th, at 6.10 p.m.—Experience Meeting. Mr. Thomas Brown.

Sunday, June 24th, at 6.30 p.m.—Experiences Meeting.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEEN HALL, 28, GREAT QUEEN STREET, MARYLEBONE, W.C.

On Friday, June 1st, Mr. Wallis will give a Phrenological Lecture. Address—15, St. Peter's Broadway, Mile End, London, E.

SUNDAY, JUNE 10.

Doughty Hall, Bedford Row, W.C.

Ouebec Sunday and Monday, June 24 and 25.

Sunday, July 1.

LATE at 6 o'clock.

MB. BURNS'S APPOINTMENTS.

On Sunday evening, June 10, at Mr. Perks's rooms, 312, Bridge Street West, Hockley, Mr. E. Sutcliff will give an experimental address; subject to be chosen by the audience. Doors open at 6.30 p.m. All seats free for Spiritualists and friends.

NEWCASTLE-ON-TYNE.

Mr. Morske concluded his series of three lectures on "Rosicrucian Philosophy" on Sunday evening, June 3, to a large audience. The subjects for the three lectures were—Naturalism, Supernaturalism, and Spiritualism.

On Sunday morning, June 10, at Mr. Perks's rooms, 312, Bridge Street West, Hockley, Mr. E. Sutcliff will give an experimental address; subject to be chosen by the audience. Doors open at 6.30 p.m. All seats free for Spiritualists and friends.

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MR. W. E. WALLIS'S APPOINTMENTS.

Sunday, June 26th, at 6.30 p.m.—Experiences Meeting.

MR. BURNS'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.

On Sunday evening, June 10, at Mr. Perks's rooms, 312, Bridge Street West, Hockley, Mr. E. Sutcliff will give an experimental address; subject to be chosen by the audience. Doors open at 6.30 p.m. All seats free for Spiritualists and friends.

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WORKS ON SPIRITUALISM FOR SALE.

- List of Books on Spiritualism.
- Facts in Mesmerism—Townshend.
- The Universal Powers of Nature Revealed—Atkinson.
- Animal Magnetism—Baron Du Potet.
- Supermundane Facts—J. B. Ferguson.
- The Two Worlds—Thomas Brevior.
- Spiritual Experiences—Robert Cooper.
- Life and Writings of Swedenborg—W. White.
- Modern Spirit-manifestations—Adin Ballou.
- Light in the Valley—N. Crosland.
- Letters and Tracts on Spiritualism (Memorial Edition)—Judge Edmonds.
- Miracles and Modern Spiritualism—R. Wallace.
- The Herald of Progress—14 Nos., 1860; 13 Nos., 1863; 11 Nos., 1864.
- The Progressive Spiritualist—8 Nos., 1874.
- A BEAUTIFUL ARTISTIC DESIGN, On which are Printed TEN SPIRITUAL COMMANDMENTS, TEN RULES OF SPIRITUALISM, AND THE CREED OF THE SPIRITS, By H. HIELFELD, 2s., Now Published, Third Edition, price 6d. each.

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- HIS EARTH-LIFE AND SPIRIT-LIFE—purported to give the life-story of one of the Wise Men of the East who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance. Mr. Duguid has painted a great number of pictures while in the trance state, and it has been said to the writer of this work in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, etc. The originals of some of his paintings and writings may be seen at the Spirit World.
SUNDAY, JUNE 10.——Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JUNE 11.——Mr. John Crane's, at 2 and 6 p.m.

TUESDAY, JUNE 12.——Meeting at Mr. Freund's, 2, Macclesfield Street, Bridge Street West, near Well Street.

WEDNESDAY, JUNE 13.——Bowling, Spiritualists' Meeting Room, 8 p.m.

THURSDAY, JUNE 14.——Discourses and Answers to Questions, at 8 o'clock.

FRIDAY, JUNE 15.——Mr. John Mensforth's, St. John's Road, at 7.

SATURDAY, JUNE 16.——Discourses at Newhall Hall, 9.

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